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WESTERN LUMINARY.

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WEDNESDAY, MARCH 26, 1834.

For the Western Luminary.

Letters to a Young Convert.

LETTER II.—*On reading the Scriptures.*

MY DEAR FRIEND:—I was delighted with a beautiful story I found in a new book a day or two since. It seems two Mongol-Tartar chiefs came from the borders of China to St. Petersburg, to examine the arts and manners of the Europeans. They were represented as the most ingenious and noble of their tribe. During their stay, among other things, a German clergyman engaged them to assist him in preparing a translation of the Gospels into the language of their country, and they spent some time every day in his study. At length the task was done, the last correction was made, the last finish was given, and the book was closed on the table before them. Still they sat, serious and silent. The minister inquired the cause; and was equally surprised and delighted to hear them both avow themselves converts to the truths of the blessed volume. "At home," they said, "we studied the sacred writings of the Chinese, and the more we read the more obscure they seemed. But the longer we have read the Gospel, the more simple and intelligible it becomes, until at last it seems *as if Jesus was talking with us.*"

This is a very pleasing tribute to the excellence of the Scriptures, and it is just such as might be expected from their natural, unpretending style. It is the simple, unvarnished style of truth, and therefore it goes straight to the heart at once; as the poet has beautifully said,

"When once it enters to the mind,
It spreads such light abroad,
The meanest souls instruction find,
And raise their thoughts to God."

I might say many things in favour of studying the Bible, but they are obvious, and you have often met with them. What I want to do in these letters is, to give you a few plain, simple practical directions, which you will not meet with in some graver productions, but which, simple as they are, you may not have thought of and may be pleased to receive.

1. The first thing I could advise you to do, is, *To pray for the assistance of the Holy Spirit* to enlighten your mind. This is what pious David did, "Open thou mine eyes, that I may understand wondrous things out of thy law!" This short verse you can easily repeat when you open the sacred pages; "O, Divine Author of the Bible, help me to understand what I am about to read!"

2. *Read regularly a portion morning and evening.* Let nothing prevent your daily devotions. Try and make every thing suit in the arrangement of your time for the opportunity of reading and prayer. *It is the food of your soul.*

3. *Do not prescribe to yourself any given number of chapters or verses.* There is danger of your looking on it either as a *task* or a *merit.* Read as much, slowly and carefully, *as will profit you,* and neither more nor less.

4. *Read in course.* Begin with the Old Testament one part of the day, and the New the other part, and you will gradually find one helping on the study of the other. Some read only the Epistles, some the Psalms, others the Gospels. You will find it of use to read *all* regularly. The historical books of the Old Testament are very instructive. On the Sabbath you will have more time, and can vary more.

5. *Try to get as much good as you can* from what you read. Bring the verse and the doctrine home, make it a personal matter, apply it to your own case. "Sanctify them through thy truth, *thy word* is truth." John 17: 17. The word of God, the Bible, is to assist in sanctifying us, that is, *in making us holy.* Do not forget this. Here is its operation; we do not only catch the spirit of it, but we are to remember the particular passages to fortify our hearts against temptation. So our Saviour did with the Evil Spirit, "*It is written,* said he, *it is written,*" quoting the scriptures. And so David, "*thy word have I hid in my heart,* that I might not sin against thee." Ps. 119: 11.

6. *Try to understand what you read.* Get all the helps you can. I would particularly mention Nevin's Jewish Antiquities, and Alexander's Bible Dictionary; both small Sunday School works. A good Commentary, such as Scott's or Henry's, if in your power, might be read at least one part of the day to advantage. Barne's Notes on the Gospels is a cheap and excellent work. You might find it well also to mark in your own Bible with a pencil, under any word or sentence you did not understand, and at your leisure examine a good book of explanations, or ask a friend. It would be a good plan to remember the most important difficulties in your reading, and when you met your pastor in the course of his visits, or at the Bible Class, or any pious, judicious friend, you could ask him for a solution. This would profit you in many ways. You should try also to remember the explanations which you have in sermons of difficult texts. When you read, see that you get a clear idea of the passage, its spirit and connexion. A little read with understanding will do more good than a great quantity without.

7. *Read books of practical Piety.* Abbott's Young Christian, Doddridge's Rise and Progress, Baxter's Saint's Rest, Taylor's Holy Living and Dying, Scougal's Life of God in the Soul, Cotton Mather's Essays to do Good, The Pilgrim's Progress, Lives of Richmond, Payson, Halyburton, Mrs. Graham, Mrs. Judson, &c.; besides books of Missionary Travels, and many other treatises of the above sorts, which you can easily procure from the Sabbath School Library or elsewhere. Endeavor to make all that you read contribute to throw light on the Scriptures. *Avoid novels* and what is generally called *light reading*; even the best have an unfavorable influence on spirituality of mind. Miss Edgeworth's Tales are among the best, and yet the celebrated Robert Hall confessed that it was several weeks before he could get rid of the chilling effect they had on his piety.

8. *Commit to memory a number of hymns.* You will find it a great satisfaction in private and in the company of christians. The songs of Zion are very sweet in times of sickness or trouble. Choose those you like best, and some of those commonly sung without book by your religious friends. The sentiments of scripture are thus reduced as it were to a portable shape.

In my next letter I will drop you a few hints on doing good. Meanwhile let me again advise you not to let any slight cause keep you from your bible for a single day. You would think it strange of a smith, mason, or carpenter to sell his tools; now what their saw and chisel and hammer and axe are to them, the scriptures are to you, they are in a certain sense, the instruments of your salvation. Do not let them go out of your reach. A gentleman went into a merchant's store the other day, and saw him looking in his money drawer, but it was not to count his gains;—*he had put his bible there,* and he had been reading it without making any parade.

Yours, in christian affection,

R. D.

For the Western Luminary.

Well! their Religion is as good as any!!!

One would infer from the conduct of some Protestants that they thought it every way *superior* [at least] to their own. Possibly it may be, too; but of this I am certain,—it is far *inferior* to the religion of Jesus Christ, who with much plainness teaches us that the best evidence of our being his, is "keeping his commandments." "*These* are not grievous" to a spiritual mind, but that many of the customs of the Romish church are, will be fully seen before I have done.

Aside from the facts, [given us in the histories of Gibbon, Robertson, Hume, Du Pin and others,] which so positively refute the claim of "equal goodness" as characteristic of Romanism: I am utterly at a loss to find out how any one, who reads the word of God for himself, and who in substance publicly promises to "set an example of piety and godliness before [his child]; and endeavor by all the means of God's appointment, to bring it up in the nurture and admonition of the Lord," can believe that the religious system and practice of the Papal church is as good as any other. God tells us [Gen. 18: 19,] "that he knew Abraham would command his children and his household after him, *and they* [his children, &c.] *shall keep the way of the Lord,* &c. *This* was the consequence of Abraham's way of doing things: Is such the consequence in christian families now!! Especially of such as hand them over to be trained in those institutions, in which it is required as "*the sole condition*" of admission, that they attend "*morning and evening prayer daily,* &c.! To lay the subject a little more at large before my readers, I will edify them [if possible] with some extracts from "the Roman Missal," a standard work in the Holy Mother church. I quote from the edition of 1822, bearing the high sanction of Bishop England, D. D.

BLESSING THE ASHES.

[Query! Are these the ashes of heretics?]

"Let us pray. *Omnipotens.*

"O almighty and eternal God—vouchsafe to send from heaven thy holy angel † *bless,* and † *sanctify these ashes, that they may be a wholesome remedy* to all who humbly call upon thy holy name,—and grant by *our calling on thy most holy name,* that whosoever may be *touched* by these ashes, for *the remission of their sins* may receive health of body and defence of soul." [Roman Missal pp. 64, 65.] Naaman was superstitious enough to think a mule's burden of the earth of Palestine, would help to reader God propitious to the worshipper in Syria! But it was reserved for the "*infallible* and *only true church*" to find out that *dirty ashes* could avail to *remit the sins* of those whom they *touched*—as well as restore health and defend the soul. Is this setting "an example of piety and godliness before" children? Again:

BLESSING PALMS.

"Let us pray. *Petimus.*"

"We beseech thee O Holy Lord, Almighty Father, Eternal God, that thou wouldest be pleased to † bless and † sanctify this creature of the olive tree,—*that whosoever receiveth it may find protection of soul and body:* and that it may prove O Lord, a SAVING REMEDY and a SIGN OF GRACE." [Roman Missal p. 177.] "The palms being blessed, are distributed to THE PEOPLE KNEELING AND KISSING THEM, AS WELL AS THE PRIEST'S HAND" [as above, p. 179.] This, some would call an imposing ceremony, but has Christ appointed it as a means or even "*sign of grace,*" as is blasphemously declared! Should I witness such a show—I could not but think of what the *multitude* said not long after similar attentions were shown to Christ on entering Jerusalem—"CRUCIFY HIM—CRUCIFY HIM." "Not this man but Barrabbas—*now* BARRABBAS WAS A ROBBER."

BLESSING FIRE.

This with a few other fancies, are made special services [it would seem] for HOLY WEEK.

"Let us pray. *Deus qui.*"

"O God, who by thy only Son, hast bestowed on the faithful the fire of thy divine love: bless † *this new fire produced from a flint for our use,* &c." [Roman Missal, p. 236.] How Pious! How Heavenly!

BLESSING INCENSE.

"Plentifully pour forth, we beseech thee, O Almighty God, the † blessing on this incense; ——into whatever place any thing sanctified by these mystical prayers shall be carried, there by the power of thy majesty, may all the *malicious artifices of the devil be defeated.*" [R. Missal p. 234.] Has it ever been heard! Where are examples!

BLESSING WATER

is fully explained in p. 260 &c. Roman Missal. Supposing, however, that most of my readers are already surfeited with such impieties, I will impose no heavier burden upon them at present, than to read the following truly edifying account of the efficacy of the Holy water. [See pp. 197, 198, vol. 2: "Piety exemplified" an authorized and standard Romish work.]

A woman had served the devil for twenty years, was laid in,—*her child* was about dying, and it was baptized. The exorcised spirit fell upon the mother, she was taken to a small church. Here the devil cried out very stoutly, prayers were said, she became more tranquil—they prepared to baptize her, but the devil grew worse, till they had to hold her, and then *sprinkling* her with *Holy water,* she was relieved instantly, and lived long after, a virtuous christian.

Such is the substance of the above pages.

D. H.

For the Western Luminary.

CAMPBELL vs. THE BIBLE.

Mr. Campbell, in his Extra, No. 1, tells us that to be immersed is to obey the gospel, and that if we do not thus obey, we shall be punished with everlasting destruction. So far is this from being in the Bible, that there is nothing like it. To the law and the testimony.

The Psalmist, in the 15th Psalm, gives an enumeration of the virtues that constitute a meetness for heaven. In the 24th Psalm, the characteristics of a pious man are more comprehensive; "clean hands and a pure heart." But Mr. Campbell could inform the Psalmist, that it is *immersion* that constitutes a meetness for heaven.

The same inspired writer, in Ps. 33: 5, taught that repentance, as expressed by "confession of sin," is united with the blessing of forgiveness. Mr. Campbell tells us this is a mistake,—that forgiveness of sins is connected with *immersion.*

In Ps. 51: 17, we are informed that a "broken spirit and contrite heart" is a sacrifice well pleasing to God. Mr. Campbell teaches that nothing is well pleasing to God without *immersion.*

In Ps. 125: 1, we learn that "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." Mr. Campbell would make us believe, that such "shall be punished with everlasting destruction," unless they be *immersed.*

In the prophecy of Isaiah 53: 7, we are assured that if a wicked man will forsake his way and his thoughts, and return to the Lord, that he will have mercy upon him and *abundantly pardon.* Mr. Campbell says there is no pardon without *immersion.*

But with Mr. Campbell these are *law* preachers. And as he seems not to have much love for *law,* we will come down to that age of the church of God, in which Mr. C. would inform us, that Christ would not fulfil the law, but destroyed it, and when the law was made void through faith.

Let us hear the testimony of the Saviour, and compare his terms of salvation with those of Mr. Campbell.

In the 5th Chap. of Matthew the Saviour pronounces a blessing upon the "poor in spirit," "the meek," &c.; asserting that they shall see God and inherit the kingdom of heaven. But according to Mr. Campbell's views, the poor in spirit, the meek, &c. will be punished with everlasting destruction unless they be *immersed.*

From Matthew 25: 34—36, we learn that the Saviour will pronounce the sentence of approbation upon those who have been charitable,—who fed the hungry, clothed the naked, &c. But Mr. Campbell tells us that they cannot inherit the kingdom of heaven, though it was prepared for them, unless they be *immersed.*

In Luke 13: 3, Christ says "except ye *repent,* ye shall all likewise perish." Mr. Campbell says, except ye be *immersed,* ye shall all likewise perish.

The reward of heaven is promised by the Saviour to those who *believe* on him. In John 3: 16, he says that "whosoever believeth on him should not perish." Mr. Campbell teaches that they shall perish unless they be *immersed.*

Let us also hear Paul on the conditions of salvation. We learn from Acts 16: 31, that when the jailor asked what he should do to be saved, Paul told him to *believe* on the Lord Jesus Christ. Had Mr. Campbell been there he would have said, "Paul you are wrong—he can't be saved without *immersion.*"

In the 20th Chap. of Acts, Paul says that he "testified to the Jews and also to the Greeks, *repentance* towards God, and *faith* toward our Lord Jesus Christ," as though he believed these were the conditions of salvation. Mr. Campbell would have testified to Jews and Greeks *immersion.*

In Acts 13: 38, Paul says, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." Mr. Campbell would have informed them that forgiveness of sins is through *immersion.*

In 1 Cor. 2: 9, Paul says that it has not "entered into the heart of man, the things which God hath prepared for them that *love* him." Mr. Campbell would say, "for them that are *immersed.*"

In 1 John 1: 9, we are taught that "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Mr. Campbell would insist that this must be a mistake—that forgiveness of sins is by *immersion.*

How then, does Mr. Campbell make *immersion* the condition of salvation? He takes a *scrap* from a declaration of Peter in Acts 2: 38, and makes it the foundation of his *wild, weak* and *watery* system. But does Peter here preach baptism for remission of sins? Has he abandoned the doctrine taught by other inspired writers, that if we confess, or repent of our sins, God will forgive us? No, verily. Even in this passage he teaches *repentance* for remission of sins. "*Repent* and be baptized every one of you in the name of Jesus Christ, for the remission of sins." What here is to be done for remission of sins? to be baptized? Is this the condition of pardon? So says Mr. Campbell. But so says not Peter. Why Peter did you not say "be baptized for remission of sins?" Did I not say "repent" too? Yes; I insist, as does the Saviour and Paul, and John, that remission of sins is connected with *repentance.* Baptism, in this passage, as in the plan of salvation, is quite a *secondary* matter. It is an initiatory rite and signifies cleansing, according to the sure word of prophecy: "Then will I *sprinkle* clean water upon you, and ye shall be clean." Ezek. 36: 25. Now let none say that our pardon or cleansing is connected with the "*sprinkling* of clean water." It is, however, significant of the "sprinkling of the blood of Jesus Christ," which we are assured "cleanseth us from all sin." Therefore, taking Acts 2: 38, in connection with the general tenor of the Bible, it is evident that there is a union recognized between *repentance* and *forgiveness.* The doctrine of the Bible is this: The impenitent shall perish in their sins, but they who repent shall obtain the pardon of their sins, and an inheritance among the saints at God's right hand. But let us hear Peter again. Acts 5: 31, he says, "Him [Christ] hath God exalted with his right hand to be a Prince and a Saviour, for to give *repentance* to Israel, and"—what then? *immersion?* No; "*forgiveness* of sins."

But why talk about *immersion?* The word is not in the Bible. If it be necessary, when speaking of a religious rite, to use language expressive of the mode, why not use Bible language, *sprinkling* and *pouring?* A modest man would say, "why, *baptism,* it is admitted by all, is a religious rite in which there is an application of water to signify cleansing. With regard to the quantity of water or the precise mode of its application, the Bible has not expressly informed us. Therefore, the *mode* of baptism is not considered a matter of *vital* importance by any, except such *exclusive sectarians* as Alexander Campbell." Did Andrew Fuller and Robert Hall think the *mode* of baptism of *vital* importance? No: and for such men we entertain the highest respect. It is nevertheless true, that the great portion of christians are satisfied that immersion was not the apostolic mode, and therefore baptized as the Holy Ghost baptizes—by *effusion.* Much the larger portion of biblical critics and learned divines have been of the opinion that the apostolic mode of baptism was *sprinkling* or *pouring.*

Why then does Mr. Campbell lay so much stress upon the *mode* of baptism? Why would he palm upon the world a translation made by himself, to suit his one-sided view of things? The reason is obvious. There lived not on earth, beside him, a man so full of presumption, or so destitute of modesty, as to wish to translate the Bible to suit his views, in opposition to the views of thousands of good and great men, of far greater biblical research, honesty and piety; to say nothing of the daring impiety of trifling with the word of God, as he has done.

But beside this, he evidently wished to build up a party. He has lived long enough among the Irish Catholics to know that designing Priests can alarm and impose upon the ignorant and superstitious, by telling them there is no salvation out of *their* church. Mr. Campbell anticipated that many would join him, if he would assert that he understood the Bible better than all others and that they must be *immersed,* or "punished with everlasting destruction."

Now, reader, what think you of Campbell's *thin, visionary, watery* system of *boasted liberality?* You see what the Saviour and inspired men deemed a meetness for heaven. Ought we to obey God or men? On subjects of vital importance, faith, the operations of the Spirit, remission of sins, &c. it is now generally believed that Alexander Campbell is one of the most dangerous "false teachers" that has ever disturbed the church of Christ. I speak as unto wise men; judge ye what I say.

Could we believe that he has not sinned away his day of grace, committed the unpardonable sin, incurred the curse denounced against those who add or take from the word of life, and that he is not given up to judicial blindness, to believe a lie, that he may be damned, we should pray to God that he would yet bring him to repentance and pardon his sins. If we cannot offer up the prayer of faith on his behalf, let us beseech Almighty God, that he would save the unwary from his snares and soul-destroying errors.

W.

From the Christian Spectator.

Views and Feelings Requisite to Success in the Gospel Ministry.

While Dr. Robert Finly, of Basking Ridge, was preaching on a subject which had not, in the preparation, excited any unusual interest in his mind, he said "there was given to him a view which was worth the world." This "view" formed an era in his ministerial life; it was the commencement of a powerful revival of religion; it gave a new character to his preaching; and to it may be traced nearly all his subsequent usefulness. It was no NEW relation. It was on a correct view of a truth which he had before seen but very indistinctly, and believed as though he believed it not. Before, it had made only a feeble impression; now, it thrilled through his soul with all the power and enthusiasm of a new discovery; and prepared him to exhibit the gospel message to his dying fellowmen, not as one who had learned it by hearsay, but as one who had "seen" and felt, and handled of the word of life."

The same has been true of many others; and it is, doubtless, in a great measure, owing to the want of such views and feelings, that the ministrations of some men are so powerless. Facts corroborate this conclusion. It was while the ministers of the gospel were "*full* of faith and of the Holy Ghost," that "the word of the Lord grew and multiplied" in primitive times. The success of Luther was evidently connected with those discoveries of divine truth, which he said were "like opening to him the gates of paradise." Livingston's sermon at the Kirk of Shotts, by which five hundred souls were converted, was preached under a similar influence; it was after a whole night spent in prayer and communion with God. His soul was filled with the spirit of heaven, which caused his face to shine as did the face of Moses, when he descended from the mount; and gave a power and an unction to his appeals which melted the hearts of his hearers. And while hundreds and thousands were converted by the ministry of Whitefield, he said his experience verified our Saviour's declaration: "He that believeth on me; as the scripture hath said, out of his belly shall flow rivers of living water."

Brainard had such views of the worth of souls, of the guilt and wretchedness of their condition while impenitent, and such a desire that God might be glorified in their salvation that at times he declared he felt as though he could not live, unless the Indians among whom he labored were converted. Those who have read his life, will recollect with what amazing power his ministry was attended after such exercises. Besides the discoveries made to the Rev. Wm. Tennent, during the period of his suspended animation, he had on one occasion such views, while walking alone in a grove, just before preaching, that he fell prostrate upon the earth, and was unable to walk to the church without assistance.

The Rev. Mr. Flavel, while on a journey to a place where, I think, he had an appointment to preach, had views of the divine glory, and of heavenly things, which so absorbed and entranced his mind, as to produce an entire oblivion of surrounding objects, and such an excitement of feeling as caused a profuse bleeding at the nose. When he became conscious of his situation, he found himself sitting by a brook on the road, faint from the loss of blood. He continued in the same ecstatic state of mind during the whole afternoon and night—slept none at all, but said it was one of the most refreshing nights he ever spent. He used afterwards to call that day "one of the days of heaven."

There is, however, another class of ministers who appear to see nothing arousing, enrapturing, and spirit-stirring in the representations of the Bible; who regard religion chiefly as an intellectual affair; who go through its services mechanically, and according to systematic rules, for a little overflowing of tender or impassioned feeling, would spoil their performances. But what is accomplished by such men? What effects are produced by their most elaborate discourses? These questions are proposed, not censoriously, but simply to induce the reader to look at facts. Are sinners converted? Or are they hardened? Are Christians edified, and stimulated to holy action, and persevering efforts to explore the height, and depth, and length and breadth of the love of God, and carried forward to the maturity of Christian experience?

Or are they soothed, flattered with fallacious hopes, in the neglect of duty; left in particle ignorance of those things which are essential to their religious enjoyment; and formed to a character of worldliness incompatible with any good influence?

The writer is acquainted with a clergyman who has long occupied a conspicuous standing among his brethren, whose name never appears without its appropriate literary and theological honors, who not long ago stated to a friend, that although he had preached the gospel more than forty years, he did not know that his preaching had been the means of converting one soul! Others there are, who, though less deserted of God, are still so anxious about "innovations," and expend so much of their activity in guarding the churches against excessive zeal, as to leave but little time for inquiry whether their own mode of preaching and the measures which they pursue, are accomplishing, or are adapted to accomplish, the end of the Christian ministry; while others, still, are indolently brooding over dying churches, which have become as "salt that hath lost its savor," and cannot, without a change, much longer exist in their present state.

As to many, too, whose ministry has life and interest in it, and whose discourses often produce a solemn impression, it is a serious question, whether they do not too generally preach without aiming at the immediate conversion of sinners. Is not such an event so far from their thoughts, that if it were to occur, it would occasion surprise? Do not their views terminate upon the mere discussion of the subject, or at most, on laying the foundation for future good to their hearers? Are they looking for any present results, corresponding to the objects contemplated in the ministerial commission? Is not the exhibition of talent in the construction of an argument, that shall silence the caviler, or command respect for the gospel ministry, and exert some undefined influence in favor of religion, all that many expect to accomplish at any given time? True, they may indulge in the hope that their ministry will eventually be productive of good to the souls of men; but are they not generally under the impression, that the time has not yet come for them to reap the harvest? Where such impressions prevail so general as to give character to a minister's efforts, it is certain that the real condition of sinners is not seen; nor are the truth and the fearful import of the divine declarations respecting them, correctly apprehended. When these things are seen, as they may be, and as they are seen by every minister who is furnished for his work by the Holy Spirit, they produce emotions which give earnestness, solemnity, and power to his ministry; emotions which are often strongly impressed upon the countenance; which are seen in the starting tear, and heard in the unaffected, tremulous tones of the voice; emotions which according to the laws of the human mind, will give to a minister a command of the feelings and attention of his audience, which nothing else could secure. It cannot be doubted that preaching of this description is peculiarly adapted to win souls to Christ; and it is equally unquestionable that a peculiar blessing accompanies it. Ministers distinguished by such a spirit, in connection with a correct theology, seldom labor very long without seeing more or less substantial evidence of the divine blessing upon their ministry.

The more we look at the subject, then, the more important will its discussion appear, especially to theological students and young ministers. For such it was commenced, and to such it is affectionately addressed. My plan is to present, as far as my limits will permit, an analysis of the views and feelings which have been found by experience to be connected with success in preaching the gospel.

From the New-York Observer.

Beauties of the Leopold Reports.

I have been not a little interested with the extracts, published in the Observer, from the Reports of the Leopold Society in Austria, and it has struck me that I might do some service, especially to those who have not the time or the patience to read long articles, by calling the attention of the public to the *choice* parts of the reports, for even where all is good, you know, there are generally portions here and there of *superior excellence.* Will you allow me then to point out some of the *beauties* of the reports? What has struck me with peculiar force, will probably affect others as forcibly.

Now I have *admired* the way in which the report speaks of *conversions.* It seems that these Catholics can *foresee* conversions with as much certainty as we, poor blind Protestants, can *look back* on them! *F. Baraga* writes, under date of March 10, 1832: "I long for the arrival of spring, when I shall have numerous conversions!!" Now I am aware that the *face of nature* is renewed when spring appears, but I did not know this was as true of the *souls of men.* It is news to me that conversions can be foreseen with such perfect accuracy. It is hard to foresee what men will do. But here is a foreseeing of what God will do, unless they deny that conversion is His work! But what makes our Catholic brother speak so confidently of the conversions that were to take place? How did he know it? Why, forsooth, some had promised him that they would be converted in the spring. "There are many pagan Indians, he says, who promised me last summer and fall, that they would in the spring embrace the christian religion! This beats all. Why, if they were convinced of the truth of the christian religion, did they not embrace it at once? Why put it off till after the 1st of March? But not only had some promised him on their honor that they would be converted, but he says: "From two other counties I have received assurances, that many of the Indians there would be converted to the christian religion if I would come and preach the gospel to them!" You see they had told others, who told Baraga, that they would. It came very *straight.* He speaks particularly of a *Christian* Indian who had brought him the intelligence. Now observe, they had never heard a word of the Gospel—neither knew what it was, nor how confirmed! Yet they promised to embrace it—promised to believe, and be converted—to have their hearts changed—to be born again! —I know that God promises, "A new heart will I give you," but I never knew before that any man, and especially one who had never heard the Gospel, could look ahead and say, "at such a time I will have a new heart." Baraga says, "I cannot describe the joy such assurances give me." We, Protestants, are not so easily made happy by the promises of the unconverted.

Again, I have been struck with the manner in which *Baraga* speaks of the mother of Jesus, under date of July 1, 1832: "When I decided to be a missionary, he says, I promised *our heavenly mother* I would consecrate to her the first church I should consecrate among the Indians, for I am convinced she will pray her Son continually for the progress of our missions," *Our heavenly mother!!* Our heavenly *Father* is a phrase dear to every christian heart, but it is the first time I ever heard we had a heavenly mother. Oh! Oh! Will the reader pause a moment and enqure the meaning of the word *idolatry*? Baraga *promised* her? where had they the interview, when that promise was made? He must have been praying to her. And why was the promise made? Because "I am convinced she will pray her Son." What! *prayer* in heaven! John in Patmos heard *praise* in heaven, but not prayer. I know there is one advocate in heaven, Jesus Christ the righteous, who ever liveth to make intercession. That One is enough. But here we are told of another advocate on high—a Mediatrix. And she prays *to* her Son—mediates between him and sinners. What! Do we need a mediator between us and Christ? I always knew we needed a Mediator between God and us; but I supposed we need go directly and immediately to

Christ, since He is himself a Mediator. Baraga says presently after, "Thanks be to Mary, gracious Mother, who ever prays for the conversion of the heathen." Now, if all this is not idolatry, I wish somebody could tell me what idolatry is. I would as soon undertake to defend the worship of the *golden calf* as this.

Finally, what *power* these Catholic priests have! Protestant ministers are only "mighty through God." But the priests can succeed without that help. *Father Senderl* writes, "Young people of 16 years and not unfrequently older persons have never confessed nor communed [taken the *half sacrament*, I suppose he means;] I prepare them for both, and for confirmation." *I* prepare them. And another writes concerning Baraga, that he *achieves wonders of salvation* among the Ottawas.

This is a specimen of the religion which Prince *Metternich & Co*, our Austrian brethren, those dear lovers of liberty, are benevolently contributing to give us here in America. They are afraid that our *free institutions* will not be permanent unless they help us to prop them up with the Catholic Religion! Timeo Metternich et dona ferentem.

M. S.

Church and State.

I perceive from the Morning Chronicle of a few days since, that the Protestant Dissenters of Great Britain have resolved, if not *en masse*, at least in many large societies and congregations, on having the *Church of England separated from the State*. This is an amazing progress!! A few years since Lord Sidmouth brought in a bill to crush the Dissenters. The church supported the bill—the Clergy prayed for its success—but public opinion prevented the passing of the measure. A few years afterwards, the Dissenters bestired themselves, and demanded their emancipation! The Clergy opposed the measure—they persecuted the Dissenters in the towns and villages—refused to bury the Dissenting dead—to marry the Dissenters, who had not been christened in the Church of England—refused to christen those who were not children of the Church of England parents—refused to read the burial service over the Dissenting dead, and even paid low fellows and vagabonds to disturb Dissenting congregations. All this is changed. The Dissenter is emancipated. The Dissenter can accept any military office or rank on the same terms as the Churchman. Dissenting marriages are allowed to Unitarians. Dissenting burial grounds are augmenting. And very soon Dissenting Registers are to be not only suffered, but rendered legal. But now the turn of the Dissenters has come—not to persecute—not to unite those who kept them for a century and upwards in a state of vassalage—but to place both Church and Dissenters on an equal footing. THE CHURCH OF ENGLAND IS TO BE SEPARATED FROM THE STATE! This is an immense and a glorious progress—and the Church clergymen and the Church advocates may put it down as a fact, that the Church of England will be thus separated. Now there is no intolerance in this! The Dissenters, frequenting places of religious worship, support by their voluntary subscriptions and collections, their ministers! They do not pay them enormous salaries for indolence and pleasant shooting—but adequate salaries in exchange for their talents and spiritual labors. The Church of England ministers must thus also be supported—and then we may hope to see a pure and a true Church in the United Kingdom. Till then—never!—*O. P. Q. Correspondence.*

The following spirited and able article has been recently circulated in Louisville. Although specially adapted to the state of things in that city, its local character is not such as to preclude its applicability to very many other cities and towns in our country. The startling facts and cogent reasoning it contains cannot fail to arrest attention. Is not such an appeal to our own citizens greatly needed?

An Appeal to the Citizens of Louisville.

To a candid and unprejudiced mind, the following brief narration of facts will be a sufficient apology for this appeal.

Being requested a few weeks ago to visit a family, represented as being in a suffering, and almost perishing condition, I took with me a friend, and after some inquiry and search, found the house, which, sure enough, was but the abode of wretchedness, that beggars all description. The father was lying under a pile of rags, apparently nigh unto death; the wife wringing her hands in agony, as if anticipating the pangs of widowhood; four little children, in filth and rags, shivering over a few embers; no wood, no food, not a chair, nor even a bed for their children to lie on. Such a sight could not fail to excite our sympathies and move our hearts and hands to their immediate relief. Two servants were laden with provisions, a feather bed, bedding, &c., and hurried off to the scene of distress.

Their situation soon became known in the neighborhood, and several persons, especially females, visited them from day to day, affording such aid as their necessities seemed to demand. At length there began to be some hope entertained, that the man would recover; his wife seemed to rejoice, and said she thought if he got well he would be able to support his family decently, for he had a good trade. So we all thought, and so we expected; indeed we began to look forward with pleasing anticipations when we should visit this family in health and prosperity, and witness the overflowing of gratitude towards those who had nursed them when sick, fed them when hungry, warmed them when cold, and some of whom had even taken the clothes off their own backs, to cover them when they were naked. Surely such benevolence may look for the return of gratitude; it is the only boon she expects; the only reward she asks. *But shall the sequel be told?* Would to God, for the credit of this city and its police, that I could now drop the curtain, and throw the oblivion over the residue of this history. And, but for the hope of breaking in upon the midnight slumbers of this city, and rousing to action, and to effort, the virtuous and the temperate in the cause of humanity; I say, but for this hope, the sequel should not be told in *Gath*, nor published in the streets of *Askelon*.

The time came to re-visit this family, and to mingle, as we hoped, our joys together, on the recovery of the man, and the recollection of past favors. But no sooner had we entered the house, than our anticipated joys gave place to one burst of indignation and grief, at beholding the man whom we had nourished in sickness and watched over with painful anxiety, now drunk in bed! yes, the very bed that the hand of charity had providid, and the tears of pity had watered, was now the *drunkard's* bed! the room was covered with dirt and filth; every thing strewed in wild confusion; the very articles that had been given them, were torn to pieces and scattered piece-meal over the house; a new pair of sheets that charity had furnished were missing, and no account of them could be given, nor conjecture formed, only that some tender-hearted dram-seller had filched them from the bed; their youngest child was almost perished with cold; and, to cap the climax of human wretchedness, and as if to add deeper shades to the loathsome, beastly, life-destroying and soul-damning sin of intemperance, the wife, yes, the mother of four little children, was reeling like a drunken maniac, over the house, with a swollen face and blackened eyes; she said, 'my husband knocked me down.' When he was asked the cause of his conduct, he replied, 'my wife, when drunk, threw the child out of bed, and he *was'ent going* to have his children killed.'

Surely, thought I, 'this is a hell in miniature.'—And why should it be so? Let me solemnly appeal to you, fellow-citizens! Why should this family be converted into a bedlam, and their children into beggars, when, but for *liquor*, they might be blessings to each other and benefactors to mankind? Do you say, they voluntarily bring this evil upon themselves? So you may say of the man that takes arsenic; but does this justify you in giving it to him, or leaving it in his reach, or licensing a set of men to deal it out to every one who is fool enough to take it? But this is but one out of perhaps a hundred other families in this city in a similar predicament, and they are multiplying, with the increased population of this city, in a ratio that is truly terrific.

Do you ask, 'what can be done?' I answer, you can collect and embody facts on this subject, and hold them up in overwhelming array before the public mind. You can let truth speak out and be repeated, until a tide of public sentiment shall be rolled up, that will forever keep out of office, men, so regardless of the public weal, as to give license to two or three hundred men in this city, to create a river of liquid fire, that is rolling its burning wave over us, and carrying upon its fiery bosom the blasted hopes of hundreds of the present, and thousands of the rising generation.

Where can men be found so reckless of our best interests, as those, who, by their authority, erect two hundred establishments in this city called *coffee-houses, and liquor stores*, &c., knowing, as they must know, that they are but other names for *manufactories* of pauperism and crime!!

What special service have these licensed dram-dealers rendered to their country, that make them the very idols of public patronage? They certainly enjoy rights and immunities that no other class of men do. I can't go and pour poison down a poor woman's throat and filch her bed from under her, without being called to an account. I cannot go and rob wives of their husbands, children of their parents, and take bread from the mouths of orphans and convert their peaceful abodes into mad-houses. No, to do all this with impunity, I must become entitled to special favors, and get into the good graces of those who will give me a written permission. That is, no man shall be allowed to rob, murder, pick pockets and beggar children, unless he does it in a legal manner, according to prescribed rules. Now, if these privileged characters have, by being in special favor with men in authority, obtained the exclusive right, and enjoy the sole profit, of committing such depredations in society, ought they not to bear the exclusive burden of taxation, that is levied to counteract and repair the ruin they create? Where is the justice of giving to one set of men a written license to multiply paupers, and to crowd our poor-houses, hospitals and prisons, with the loathsome victims of poverty and crime, and then tax another set of men to support them?

Surely no class of men under the wide heavens, enjoy such rights and immunities, as those who stand behind the counter, and for cash in hand, deal out poison and death to their fellow-men, till they have pocketed their money, destroyed their constitutions, beggared their families, rendered them helpless and houseless—and then, having no farther use for them, hand them over to the city council, in the benevolence of their hearts, that they may be taken care of. Yes, and their petition is granted. The industrious mechanic, the thrifty merchant, the sober, careworn lawyer, are all called upon for the tithes of their hard earnings to support the men and defray the expense of carrying on this legalized system of pauperism and crime.

And fellow-citizens, do you not know that these very men, these privileged characters, 'whom all the world worshippeth,' and who are in this city dealing out the poison by the quart and by the glass, are laughing in their sleeves, to see with what tameness you submit to such injustice? Don't you see, that they can take the bread out of the mouths of orphans, and then to look to you to feed them; and the same authority that gives them the *privilege* of doing the one, *compels* you to do the other. That they can, with one hand, strip the clothes from a poor man's bed, and with the other, take money out of your pocket to replace them. And all this too, according to law!!!

It is foreign to our present design to appeal to your sympathies. I will not ask you to go with me to that wretched hovel, and there listen to the sighs and groans of the heart-broken widow, whose husband they have poisoned to death; robbed her of her last cent; and then threw her out upon the cold charities of the world, with nothing to comfort her, save the reflection, that possibly she may be able to hold on a little longer upon her half-starved and naked children; simply because they are either too small or of such materials, that the merciless *dram-dealer* cannot as conveniently, as he did their bread and clothes, convert them to his own purpose. I will not ask you to go with me to the door of that man, just returning from his midnight revellings and drunken debauch, and there listen to the screams and shrieks of that affectionate wife and her little children, as they attempt to escape the iron grasp and deadly blow of that monster, once a kind husband and a tender father, but now transformed, by the *dram-dealer*, into a devil in human shape.

No Sirs—I appeal to your own sense of justice, patriotism, and love of liberty—I appeal to that highminded and noble spirit of independence, which flows in the veins of every true born Kentuckian, to say, whether or not, twelve thousand of the industrious, the virtuous and the temperate inhabitants of this city, shall submit to a legalized system of intemperance and crime, and then to a heavy taxation to sustain it, which is more burdensome, more cruel, more unjust, than that which once roused the whole nation to arms, and in the face of the world, declared themselves free and independent! Do you say that every man must be free to act as he pleases? If so, why don't you call home your Senators and Representatives from Frankfort? For what purpose did you send them there, but to enact laws to govern those who are either incapable or unwilling to govern themselves?

Have you not, by your civil laws, prohibited murders, robbery and theft? And why, if every man must do as he pleases? Why, with one system of laws do you forbid murder, and by another, issue a license to commit it? Why, with one hand snatch the dagger from the assassin, and with the other reach him a bottle of poison? And why, let me ask, will you attempt in this city to build up with the one hand, whilst you pull down with the other? With one hand you sign the death warrant, and with the other, license to kill. By one system of laws you attempt to suppress crime and prevent pauperism, and by another give permission to two hundred men to create and perpetuate it.

Where is there to be found inconsistency more glaring? But has not the time for reform come? Is not reformation possible? I know that the licentious, the dram-dealers, the abandoned, bid defiance to all your attempts to correct the morals of this city. And why should they not? For never did St. Peter or the Pope more effectually hold in their possession the keys, than these men do the purse-strings of this city. They laugh at our temperance societies, and call you fools, for attempting to dry up this river of death, and roll back its desolating waves. And well they may laugh; for, so long as they stand at the fountain-head, backed by authority and by a thousand fiery streams, increase and perpetuate its burning tide, you might as well attempt to drain the Ohio river dry, whilst ten thousand perennial springs bubble from the mountains.

Now, were these same men poisoning your wells, and causing the same misery, crime, pauperism and death, as is caused by the selling of ardent spirits, how long, think you, would this goodnatured community bear it?

Do you say, men drink ardent spirits voluntarily and knowingly? And what if they do? Suppose they sweetened the poisoned water, and made it so delicious and palatable to the taste, that the same fools that now guzzle down ardent spirits would voluntarily drink the poisoned water, knowing at the same time that life would be the forfeiture? Would you still endure it? 'I speak as unto wise men, judge ye what I say.'

A CITIZEN.

NOTE.—While writing this appeal, I cast my eye upon a paper, and there read, that on the 9th inst. Mr. Shrader of Henry county, Ky. killed three of his children in a fit of intoxication, and butchered his wife in such a manner, that her life is despaired of. And when on my way to breakfast this morning, I heard, as you have already heard, that an engineer of a steamboat was murdered last night, in our streets, and another man so cut and mangled that should he recover, he will be fit only for the poor house—and all this blood and loss of life, the consequence of drinking ardent spirits. Is there power in language to depict the horrors of intemperance? And yet some will no doubt say, that the above appeal is clothed in language too strong.

REVIVAL INTELLIGENCE.

From the New-York Evangelist.

REVIVAL IN BELFAST, ALLEGHANY CO.—Brother Leavitt—In my last I gave you an account of the protracted meeting, and revival of religion in Friendship. Before the close of that meeting, one of the young converts was permitted to visit her connexions at the village of Belfast, and was the means, together with other concurring circumstances, of exciting a deep solicitude that a protracted meeting should be held in that place immediately. At first there appeared an obstacle in the way perfectly insurmountable—*they had no sanctuary*—and no appropriate place sufficiently large to accommodate one half the multitude who desired to attend.—The providence of the Lord, however, favored us. There was in the place a large "window sash factory," owned by Mr. William Rollo, the second loft or story of which he kindly proffered for that object. Remembering that our blessed Saviour and his disciples did not hesitate to preach on a mountain, or in a ship, or "in an *upper chamber*," we resolved to follow their example, and thankfully accepted the proposal. The meeting closed at Friendship on the Sabbath.

Tuesday evening following was the time appointed for the commencement of the meeting at Belfast. When we arrived at the place "we were shown a large upper room," forty feet by fifty, "furnished and prepared" in a very convenient manner, with a temporary pulpit, seats, stoves, &c. The exercises were commenced by solemnly *dedicating* the place to the service of the Lord, for the time being, accompanied with earnest prayer, that it might not only be "the house of God," but also "the gate of heaven" to many immortal souls.

The meeting soon became deeply interesting; sinners were soon asking what they should do to be saved, and many were brought to rejoice in the prospect of the bliss of heaven. The meeting continued eight days.

The keeper of the Belfast hotel, and his wife, are not only converted to the Lord, but are also converted from the error of their ways in *retailing ardent spirits*; and are now keeping a *temperance house*.

A temperance society has also been formed since the commencement of the meeting, which is doing incalculable good; many who were once supposed to be beyond the reach of reformation have been reclaimed, and this "evil spirit" is not only "cast out," but they are "sitting at Jesus' feet, clothed and in their right mind."

One circumstance attending this revival, has excited much interest in this place and its vicinity. There were a number of unconverted young men, employed in this sash manufacturing establishment, who assisted in preparing the room, by removing the partitions, building the pulpit, making seats, and other necessary preparations, and then attended the meeting regularly, and before its close every one of them was rejoicing in the Lord—rejoicing in the enjoyment of that glorious "place," of those heavenly "mansions," which Christ has gone to "prepare" for all who love him. Yours, affectionately,

SAMUEL W. MAY.

WILLIAMSTOWN, MASS.—Dear Brother Leavitt,—We are once more blessed with a revival of religion in this place. In October last there were some indications of the presence of God in different parts of the town. Many Christians awaked from their slumbers, and prayed and longed for the outpouring of the Spirit—but sinners were not converted. At the annual meeting of the church in January, it was proposed to hold a protracted meeting.

The meeting commenced on Thursday, the 6th of February, and continued thirteen days. The church, and the people generally looked forward to it with great expectations, and Christians entered upon the work with remarkable unanimity of feeling, and with the solemn and deliberate purpose to do every thing in their power to prepare the way of the Lord.

The preaching, for three days and a half, except the sermon in the evening, was designed especially for professors of religion; and was well adapted to detect hypocrites, to reclaim backsliders, and to secure the faithful co-operation of christians in attempting to persuade sinners to be reconciled to God. Nor was it in vain. The church listened with deep interest to the solemn admonitions of the preacher—were convinced of their past unfaithfulness, and were led to confess their sins to God and to one another—to humble themselves before their Maker—to implore forgiveness, and dedicate themselves anew to the service of the Redeemer.

On the fifth day the anxious were invited to meet by themselves, and on their coming together it was found that God was truly in the midst of us. A considerable number had already professed to give their hearts to God—all were convinced.

From this hour the work went on with increasing interest. Persons of almost every age and character were in the inquiry room, but the greater number of converts were youth, whose parents are pious, and who have been trained up in our Sabbath school.

The number of hopeful conversions I am not able at this time to state; but in no former protracted meeting, though we have held five since 1831, have so many professedly entered upon the service of God, as during this meeting. It is truly a great work, and to God alone we desire the glory to be given.

Yours, truly,

RALPH W. GRIDLEY.

WILLIAMSTOWN, Mass. March 1, 1834.

Cleaveland, Ohio, Feb. 13, 1834.

WESTERN RESERVE, OHIO.—Brother Leavitt—You have probably learned that the state of religion has become of late very interesting. God is doing great things for his people, whereof they are glad. A few weeks since I was at Buffalo while the protracted meeting was in progress at that place. The results of the meeting I do not know, having left the city some time before the close. An impression was made, however, upon that hard spot: the wicked were disturbed, and their long and almost uninterrupted slumbers were broken in upon. Good was done. Souls were converted to God, and *some* of his people were revived. Much of the region along the lake shore from Buffalo to this place has been refreshed with the showers of divine mercy. Within a few months past, revivals of religion have been enjoyed in Dunkirk, Fredonia, Westfield, North East, and some other places.

The county of Genuga, in this state, [30 miles east of this] has been very highly favored with the refreshing scenes of God's visitation. Five protracted meetings have been held in different parts of the county since October. These meetings were attended by large numbers from neighboring towns, many of whom returned with increased zeal in the cause of the Redeemer, or with an entire "new song in their mouths." An impression was thus made on all the surrounding region, and the whole county seems more or less affected. This county was more overrun with Universalism than any county I know of in the state. But this stony hold is shaken. Multitudes have been brought to see their error, to renounce it, and embrace the truth as it is in Jesus. The number of hopeful conversions within the county since October, at a low estimate, is *one thousand*.

The protracted meeting at Claridon, one of the five places above referred to, continued 12 days, and closed on Tuesday of last week. A detailed account will probably be given by the pastor of that church. I shall therefore only mention a few of the interesting things which were witnessed on that occasion. The meeting was well attended from the first, a large number of professing Christians and others being present from places in the vicinity. A spirit of prayer and faith in some degree prevailed. Many were awakened, and some converted.—Anxious sinners, to the number of 150, occupied the seats appropriated to that object, and appeared to feel conviction of sin. But something seemed to hinder salvation, and keep them out of the kingdom. At length Christians, who had supposed themselves quite well prepared for the work, began to see that the fault was theirs. Sins, which had been long covered up, were dragged out to the light—confessions were made—tears flowed—hearts melted—and the stumbling blocks were removed. From that time to the close of the meeting sinners pressed into the kingdom. Every day witnessed numerous conversions. The Sabbath preceding the close was a day of deep and awful interest. The concourse of people was very great. Professing Christians left the meeting-house and assembled in school-houses, private houses, and barns, for prayer. Between 200 and 300 were assembled in 14 different circles around the place of worship, and all praying for one object, viz: a blessing upon the word and the conversion of sinners. A large school house was filled with anxious sinners, many of whom submitted to God that day, and joyfully received the Savior. The meeting house was at the same time filled to overflowing with impenitent sinners, to whom the gospel was preached. That was a solemn and awful place.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MARCH 26, 1834.

☞ A Protracted Meeting will be commenced in the McChord church on Friday evening next, at 7 o'clock.

Advertising.

The advantages of advertising in the Western Luminary are at least equal to those afforded by the best papers in the Western country. A portion of this kind of patronage is solicited from our friends. Advertisements left at the office, will be conspicuously inserted at the usual rates.

A Dun—or something very like one.

It is a long time since we have furnished our readers any thing in the shape of a *dun*. We never write such articles with pleasure. And we are glad to be able to say, that a great proportion of our subscribers are such reasonable people, that it never seems to enter their mind that the printer can subsist on *air* more readily than other people. We had hoped, that the notions entertained of the "craft" in the days of Faustus, when they were all classed with the dealers in necromancy, were exploded; but some of our delinquent subscribers seem determined to make us believe they still hold to the ancient opinion, and deem us too *etherial* to need the common substantials of life. We do most sincerely assure such that they lie under a very great mistake. A mistake which conduces in no possible way to our comfort.

The Revival.

A protracted meeting commenced in the First Presbyterian church of this city on Friday last. On Sabbath several hundred surrounded the table of their common Lord, and partook of the emblems of his body and blood. It was a solemn and deeply interesting season. *Ten* individuals united with the church on profession of their faith in Christ;—affording gratifying evidence that the Spirit of God, with his converting and sanctifying grace, is still with his people in this place. On Monday evening last a large number came forward soliciting an interest in the prayers of the people of God.

Although there is not so much excitement as there was some weeks ago, the revival is evidently still in progress. If the Christians of this city and vicinity really felt that its continuance and general diffusion depended, under God, on their prayers, their conduct, their "daily walk and conversation," would not a new and most salutary impulse speedily be given to the work? The idea, too prevalent with many, that revivals must necessarily decline, has very often, we doubt not, been the cause of grieving away the Spirit of God, and inducing a criminal lukewarmness and apathy most pernicious in its influence on the interests of Zion. Why should revivals necessarily decline? Does God grow weary of imparting spiritual blessings? Do such gifts impoverish him? Does his ear after a while become closed to the believing, importunate prayers of his people? Does his greater willingness to bestow the Holy Spirit on those that ask him than earthly parents have to bestow temporal blessings on their children, continue only for a time? Is God a mutable being? One would verily suppose some professed Christians believe so. Is not the grand secret of the decline of revivals to be discovered in the feelings and conduct of Christians! We are as ready to contend for the sovereignty of God as any one; and to enforce the belief that he is the giver of every spiritual blessing. But does he give these blessings arbitrarily? Does he not uniformly work by means—by his people especially! If revivals decline then, let not God be charged with it. Let every Christian rather feel disposed to find the cause in his own heart—in his own conduct. Will revivals decline during the millenium?

Cheering Intelligence.

We are gratified to learn that manifest indications of a spirit of revival exist in several congregations in this section of the country. A few days since we gave some encouraging intelligence respecting the state of religion in Nicholasville. We have since learned that during the protracted meeting in progress at that time, *nineteen* united with the Presbyterian church, on profession of their faith in Christ; and a considerable number were anxiously inquiring what they should do to be saved.

At Lancaster, Garrard county, a glorious work of grace is at this time in progress. Between fifty and sixty have already united with the church, and more than a hundred attend the inquiry meeting. A clerical brother who has been laboring at the meeting, and who is much accustomed to revivals, describes the work as one of greater power than any he has ever witnessed. On an invitation being given, whilst he was there, for those who desired the prayers of the church to occupy certain seats appropriated for that purpose, there was a general movement throughout the whole congregation; and the number who came forward—several hundred—filled the greater part of the lower floor of the church. Among those who have united with the church are many of the most influential individuals in the place.

At Paris, also, we learn there is an increased attention to religion. Several have recently united with the church there.

At Louisville we learn the work is still progressing.

At New-Albany, Indiana, there is a most encouraging state of things. A considerable number have united with the church, and very many are soliciting the prayers of God's people.

And now, in view of these animating facts, what Christian is not ready to pray, believingly and perseveringly pray, that this blessed work of God may pervade our whole valley?

Signs of the Times.

From the commencement of the present year a very general impression appears to have prevailed simultaneously throughout the churches, that this year was to be signalized by remarkable revivals of religion. How this impression has become so prevalent among Christians in all parts of the United States, we have never yet satisfactorily learned; and we think it probable that it is not to be accounted for on natural principles. Why should it be thought improbable that God should impress his people with this opinion, in order to inspire their hopes, and stimulate them to that zeal and anxious expectation which such a confident belief is so well calculated to inspire! We are free to acknowledge, that late indications in the West have had a tendency to raise strong hopes of a similar character in our own bosom. Why should not the people of God indulge such hopes, and live and act with the confident expectation of seeing them realized!

As a certain great orator has recently said, "we are in the midst of a revolution." Not a *political* revolution; for although the sentiment may be politically true, we have nothing to do here with politics. We would apply the remark to the *moral* world! Are we not in the midst of a *moral* revolution? What changes have the last thirty years effected! And what glorious results may not another thirty years accomplish! Should not the Christian labor, then, in hope, and confidently expect that the breaking up of old foundations and the violent agitation of the moral elements, every where so perceptible, will speedily enable the Church of Christ to look forth, "fair as the moon, clear as the sun, and terrible as an army with banners!"

Temperance in Pennsylvania.

Temperance State Conventions and Legislative Temperance Societies appear to be quite the order of the day. We have no doubt that very soon every State Legislature in the Union will have its Temperance Society. During the session of our last Legislature we announced the formation of such a Society at Frankfort, on principles considerably in advance of those adopted by the Temperance Societies generally throughout the country. We perceive by the last *Temperance Advocate*, a spirited paper, published at West Chester, Pa. that a State Temperance Convention assembled at the capitol of the state, Harrisburg, on the 4th inst.

The Convention is said to have been "highly respectable;" composed of delegates from almost every department of society. The meeting was conducted with great good feeling, although some subjects of rather an exciting character received full discussion. The State Legislature was in session at the time, and many of the Legislators participated in the exercises of the Convention.

The most prominent subject brought before the Convention was the grand absorbing one now in the Temperance reform—*the immorality of the traffic in ardent spirits as a drink*. The subject is said to have been discussed with much ability; and although several thought it *inexpedient*, at the present stage of the reformation to pass such a resolution, but *one* doubted the immorality of the traffic. Strange, that at this day, even *one* individual could be found, in such a body, who entertained doubts on such a subject. But, from the very nature of the case, such a revolution in public sentiment as the Temperance reform contemplates, is not to be effected in a day. It is doubtless better that it should be more slowly progressive.

The sittings of the Convention terminated on the 5th inst. During the meeting a Society was organized from the members of both branches of the Legislature. The spirited editor of the Advocate remarks, that although very much has already been effected in that state, there are still "mountains of prejudice to be surmounted—rivers of whiskey to be drained—hundreds of distilleries and thousands of licensed and unlicensed dramshops to be closed or changed into abodes of peace, and houses of healthful, lawful commerce. Our motto must, and will be 'ONWARD!'"

A losing Concern.

By a statement recently made in the *New York Commercial Advertiser*, (not a religious paper, nor one particularly devoted to Temperance) we learn the appalling fact, that there are now in the city of New York, *three thousand and forty-eight licensed dealers in ardent spirits!!!* making more than two hundred grogshops on an average, for every ward in the city, and one for every *seventy* persons, men, women and children. Of these, only 176 are grocer's licenses, the holders of which deal in spirits chiefly by wholesale, while *two thousand eight hundred and seventy-two* are tavern licenses, which empower the holders to sell spirituous liquors to be drunk in the house.

As a result, which will appear by no means unnatural to those who know the intimate con-

nection between intemperance and poverty and crime, the same paper states, that the present number of inmates of the Alms-house at Bellevue in New York city, is *thirteen hundred and fifty* adults, and *six hundred* children!! Of these, 1215 of the former and 600 of the latter were brought there by intemperance, directly or indirectly.

And what, reader, do you suppose is the price received into the city treasury, for being accessary to all this wretchedness and crime? *Thirty-five thousand dollars.* This is the total received for the licenses. Viewed, then, simply as a pecuniary transaction,—leaving out of view sin and suffering—the case stands thus: *seventeen hundred and sixty-five* individuals supported yearly, for a consideration of thirty-five thousand dollars. Truly a bad speculation.

REFORM.—It is said, that on the opening of the British Parliament, a grand effort will be made to abolish the tythe system *in toto*, and so to modify the corn laws as to reduce as far as practicable, the odious tax which they impose on the laboring classes.

For the Western Luminary.

Revival in the City.

The friends of the Redeemer will, every where rejoice that God has visited Lexington with his mercy—so lately the scene of judgment, sickness—death. Still of thousands it may well be said,

"Mercies and judgments have alike been slighted."

Commencement.

Christians began to mourn over their own coldness—and the lost condition of others. They wept together, "confessed their sins one to another," and resolved to "work for God."

Means used.

Those who loved Christ—
Prayed all the time;
Labored all the time;
And all the time *felt* that unless the spirit were poured out upon saint and sinner—not one soul would be converted.

They offered the constant—*special*—earnest, agonizing, united prayer. While they prayed, they labored—conversed with their friends—persuaded them to come to the house of God—and in several instances prayed *with* them hour after hour, until they gave themselves to the Saviour—frequently they prayed until midnight—and after all, they sung and prayed and felt "Lord revive us—*all our help must come from thee.*"

Preaching.

In doctrine plain, in illustration powerful.

Arguments.

The shortness of time;
The certainty of death;
The danger of delay—and *above all*
The goodness of God, and the love of the Saviour.

Results.

God has been glorified, the church enlarged, and dying sinners persuaded to set out for heaven. In the two Presbyterian churches *about* 150 have been added.

To the Methodist Society about 130 have been added.

Prospects.

Every thing around says to the christian "work on," and the christian sings

"Fight on my soul! till death
Shall bring thee to thy God."

Can those prospects be blighted? Yes. How! If christians "*come down from the work*" by
Ceasing to pray;
Ceasing to labor;
Ceasing to feel for perishing sinners;
Ceasing to hold up their ministers hands;
Finding fault with the preachers;
Harboring unkind feelings;
Talking about one another.

If these things be done—the Spirit will be grieved away—the work will decline—and those who were just on the verge of heaven, almost persuaded to be christians, will go down to death;—and of some who professed to love the Saviour, it may be said at the last day "Ye went not in yourselves, neither suffered them who *were* entering to go in—depart from me unfaithful servants."

That we may not thus act—we earnestly request every friend of Jesus Christ who reads this, to

Pray for Lexington.

For the Western Luminary.

BRO. COONS,—The cause of Temperance is progressing in this section of the county. Two addresses were delivered in our church (Mt. Horeb) about two weeks since, and eighteen new members added to our society. Many more, we believe, would have been added at that time, but the day was unpleasant, which prevented many from attending, who otherwise would have been there.

The next Sabbath I preached at 3 o'clock in the evening, to a large assembly of colored people. At the close of the exercises I made an appointment to preach to them on the next Sabbath [which was yesterday] on the subject of Temperance, and if they desired it, to form a Temperance Society for their special benefit. A short time after I arrived at church on the evening appointed to preach to them on this subject, they commenced crowding in from every quarter, until the house was soon well filled. I then addressed them in a plain familiar manner, on the origin of Temperance Societies, their nature and design;—with some reasons why they should all become temperate, and join a society. They listened with much interest and attention—more so than I had expected. After the close of my remarks, I proceeded to form a society—when forty-four individuals came forward and gave their names, pledging themselves to entire abstinence—and to do all in their power to induce their colored friends around them to entirely abandon the use of the liquid poison.

From the experiment made in this place among this class of our population, I am satisfied nothing is wanting, but proper exertions, to effect a great reformation among them on this important subject. It cannot be denied but that reformation on this subject is needed as much among our colored population as any other class. As a general rule there are more blacks habitual drinkers—or tiplers—than whites—though perhaps not so many drunkards; and this is owing to the fact that because they are slaves, they are more restrained, for various considerations, from drinking to such excess. It is also well known that a great many of the grog-shops, and houses of tipling, both in our towns and throughout the country, are in a great measure, or entirely supported by this class. In this neighborhood there are two houses of this kind—both of which would have to shut up, if it were not for the blacks,—their support arises from this source. The same state of things is to be found in almost every section of our country where slaves are numerous; and every one who has witnessed them must deplore the demoralizing influence they are exerting upon our colored people.

Why, then, are not efforts made to remedy this evil? Why are not Temperonce Societies formed for the blacks in every place where there is one for the whites! Why, in the great exertions that are making to extend the blessings of temperance throughout our whole land, is this too much neglected people overlooked? Surely, if we will look at this subject in the light in which it ought to be viewed by the enlightened christian and patriot, we will see the necessity of extending our efforts, to bring not only a part, but the whole of our population under the influence of the principles of temperance.

J. G. SIMRALL.

Monday, March 17, 1884.

From the Cincinnati Journal.

Cleland on Campbellism.

Ho! every mother's son and daughter,
Here's the *gospel in the water.*

To ascertain *when* and *how* errors of a licentious tendency are to be attacked, is not unfrequently a difficult task. It is so common for errorists when closely pressed by sound argument, to enlist the sympathies, and secure the aid of an unreflecting public, by the piteous cry of 'persecution,' that frequently they are suffered to stalk unmolested, through the length and breadth of the land, and make merchandize of unwary souls with impunity. Those who are capable of exposing the intrigues of that numerous class of spiritual demagogues, who earn their bread and a mushroom reputation, by deceiving the hearts of the simple, frequently shrink from the ungrateful task, lest they be considered devoid of humanity—or what is still worse—of veracity.

There is on this point a perverted christian sentiment. No person abhors religious controversy on minor matters, more than the writer of these lines; and no person detests more than he, that skulking timidity among the friends of truth, which always allows free scope for the progress of pernicious error.

It is peculiarly gratifying to the reflecting and intelligent pious, to see a man so eminently qualified for the task, as Dr. Cleland, volunteer to remove the veil which hides from ordinary minds, the moral deformity of Campbellism. Few possess his *tact* in detecting sophistry—few can so ably, and fewer still, so humorously tell

"By what unseen and unsuspected arts
The serpent error twines round human hearts;
Tell where she lurks, beneath what flow'ry shades,
That not a glimpse of genuine light pervades,
The pois'nous, black, insinuating worm
Successfully conceals her loathsome form.'

In a pamphlet of sixty closely printed pages has Dr. C. most lucidly and ably exposed this destructive, and widely-disseminated, but short lived, heresy. He has also developed some facts, which tend to throw a suspicion over the literary attainments of this modern Diotrephes.

Whoever wishes to see the views of Alexander Campbell impartially contrasted with the doctrines of the Bible—some of his assertions shown to be at war with plain historical facts—and to know how much credit is to be attached to the title page of his Testament—should by all means read Dr. Cleland's pamphlet. The christian public are deeply indebted to this gentleman for tracing through the dark abyss of error, the *zigzag* course of this half-idolized *nondescript*, who like another on a similar errand,

'O'er bog, or steep, through strait, rough, dense, or rare,
With head, hands, wings, or feet, pursues his way,
And swims, or sinks, or wades, or creeps, or flies.'

The work before us is made up of sound reasoning, based on well-established facts, and agreeably seasoned with that species of humor, which is sometimes necessary to induce a hoodwinked community to remove the bandage from their eyes and see that their deified oracle is made of clay.

To the pamphlet is appended a poetic effusion, presenting—so far as language can do it—in the most amusing, but strictly true colors, the sentiments of the hero of 'waters.' To this poem are we indebted for the couplet at the head of this article. It is to be questioned whether any *one*—or *all the Campbellite hymns together*—contain so faithful a transcript of this *unique* patchwork of a 'creed,' palmed by A. Campbell on his followers, as this poem. And we would recommend it to be frequently sung by such as 'compass sea and land,' to drag *one* person *under the water.* What efficacy would it give to their earnest exhortations so frequently made for *all* in their assemblies who profess to believe the bible—no matter what their characters are—to be instantly 'immersed for the remission of their sins'—I say, what efficacy it would give to such exhortations, were they at the close, to strike up in full chorus, these animating words!—

Sure you need not wait a minute,
To repent—there's nothing in it—
Never stop to read or pray,
Such is not the ancient way—
Immersion is the way alone,
By Paul and John and Peter shown:
Ev'ry mother's son and daughter!
Here's the '*gospel in the water.*'

Never wait to get the spirit,
Through the water you'll inherit
Kingly blessings, royal favor,
Water is the only Savior—
Water is the second birth,
Nothing else you need on earth.
Every mother's son and daughter!
Here's the '*gospel in the water.*'

After viewing Dr. Cleland's accurate portraiture of Campbellism, and considering what multitudes have been duped by the artifices of this aspiring sectarian, one cannot but be forcibly reminded of the ludicrous prophecy of a Mahomedan doctor, that *antichrist was to appear in the form of an ass, and that multitudes were to follow him to hell, attracted by the music of his braying.*

[☞ A considerable number of copies of the above work is still on hand. It may be had on application at this Office, or at Mr. A. T. Skillman's Bookstore. Orders from a distance promptly attended to. Price, 25 cents per single copy, or 25 copies for $5.]—ED. LUM.

Congressional Temperance Society.

WASHINGTON, Feb. 25th, 1834.

The Congressional Temperance Society held its annual meeting this night. The weather being unpleasant, the attendance was not very general, even of the members. Every seat in the Hall was, however, occupied, and among the few spectators who remained standing, from preference, was the Hon. Chief Justice Marshall. The Hon. Mr. Wilkins of the Senate, took the Chair and called the meeting to order. The Rev. Mr. Stockton offered a prayer, and Mr. Lowrie, Secretary of the Society, read the Annual Report.

The Hon. B. F. Butler, Attorney General, addressed the meeting at great length, and with much ability and zeal in behalf of the general objects of the Society. He dwelt particularly upon the propriety of founding all temperance associations on the principle of total abstinence, and upon the necessity of suppressing the manufacture and sale of ardent spirits. The only fault of Mr. Butler's discourse was its extreme length, which necessarily abridged the remarks of those who were to follow him. Few indeed, had courage to speak at all, after two-thirds of the time allotted to the meeting had been expended.

The Hon. Mr. Hendricks, Senator from Indiana, followed with a few remarks in support of a resolution in favor of the formation of Legislative Temperance Societies, the Hon. Mr. Pickney, of South Carolina, who I must here beg leave to say, is always forward in promoting every object which has reference to the moral or religious improvement of the country, however much he may be opposed to some other points in the American System, delivered one of the most eloquent and judicious harangues that I ever heard on the subject of Temperance. The resolution which he offered, related particularly to temperance in the Army and Navy. Those who followed, merely presented their resolutions, with a few prefatory words, the time and patience of the meeting having been exhausted. Resolutions were offered by the Hon. Mr. Grennell, of Mass., inviting the co-operation of literary and scientific Societies; by the Honorable M. Frelinghuysen, recommending the abolition of the sale and use of ardent spirits in steamboats and public Houses; by the Hon. Mr. Wardwall, of N. Y. recommending the Temperance publications; by the Hon. Mr. Bell, of New-Hampshire, inviting the example and energetic action of the young men of this country; by the Hon. Harman Denny, recommending the disuse of the custom of furnishing spirits to laborers, &c.; by the Rev. Dr. Edwards, in reference to the effect of American efforts upon the cause of Temperance in foreign countries; by the Hon. Felix Grundy, declaring the practice of not using ardent spirits on the 4th of July to be truly republican, and highly promotive of the true glory of the country; by the Hon. Mr. Briggs, of Mass., declaratory of the beneficent influence of temperance on the temporal and eternal destinies of man; and another by the Hon. Mr. Frelinghuysen, in reference to female influence as one of the main supports of the cause of Temperance.

The Society then adjourned to meet on Saturday morning, for the election of officers for the ensuing year.—*Jour. of Com.*

THE SPIRIT OF ANTI-TEMPERANCE.—*A Mob.*—A Temperance meeting, at a school-house in Finesville, Warren county, was interrupted and broken up on the 8th inst., by a mob, in a manner which disgraces the neighborhood, and which we believe is without a parallel in the history of our State. The meeting had been called in the usual way, to consider the objects and principles of the Temperance enterprize, and as we learn by the statement, in the Belvidere Apollo, of Messrs. Peter Sharp and Robert S. Kennedy, who were a committee to the meeting from a neighboring Temperance Society, was respectably attended. On repairing to the school-house, the committee state that they found a pole had been raised by the citizens of the place during the day, in front of the door, with a flag inscribed "Liberty forever!" with the explanatory accompaniment of a rum jug.

Several 56lb. weights, bored out to be used as mortars, were placed around the door, and were loaded and fired in quick succession, from the time the people began to assemble, jeopardizing the lives of all who entered; the jug being lowered at every discharge; to give new inspiration to these ardent patriots. Notwithstanding the tumult, a large collection of people, of both sexes, assembled from the adjoining neighborhoods, and the meeting organized to proceed with business. The mob, however, surrounded the house, and effectually stifled its proceedings, by shouts and screams, and the noise of trumpets:—not content with this, they assailed the house violently with showers of stones, and threatened to blow it up with gunpowder. Finding it dangerous to remain longer, and the ladies especially being extremely alarmed, the meeting withdrew, leaving the rioters in possession; every effort to conciliate having been found ineffectual.—*Newark Daily Adv.*

Most Horrible Occurrence.

On Monday night the 3d inst. at BARGER'S hotel, in the town of Natchitoches, a most unprecedented and tragical occurrence took place: *murder most foul* we might truly call it, but for the strong presumption that the perpetrator was in a state of mental alienation. His name is *Worthington*,—a citizen, we are informed, of Arkansas—a man of genteel exterior, and more than ordinary intelligence.

On the fatal night alluded to, he and other gentlemen who came to the place with him, were lodged in the same bed, in a room containing 3 or 4 other beds, all occupied, and some of them containing two persons. It was about 3 o'clock, when all was silent and dark as the chambers of death, that Worthington rose from his pillow, armed with a large formidable weapon [sometimes called an "Arkansas knife,"] and commenced an indiscriminate attack upon his unconscious room mates. A gentleman from Point Coupee, whose names we do not know, was stabbed to the heart, and closed his eyes forever, perhaps without a struggle! An elderly gentleman, from Mobile, received a dangerous wound. After wounding two others in the same room, [one of them, his bedfellow,] Worthington rushed out, probably with the intention of making his escape; but mistaking the way, as is supposed, he ascended another flight of stairs, which led to the garret, where two negro men were sleeping on the floor. He encountered them in crossing the room, and dealt a blow to each, wounding both, and one of them severely. He then descended to the second story, sprang from the gallery, and fled: but in consequence of an injury in one of his ankles, occasioned by his leaping from such a height, had only proceeded about two miles, when he was overtaken. At first, he manifested a disposition to resist his pursuers; but upon their threatening to shoot him, he surrendered, and was taken to town and delivered up to the civil authorities. We have not learned the result of the investigation.

Our informent states that when apprehended, Worthington appeared to be in his right mind, and not only rational but plausible in conversation. He insisted, however, that there had been a combination against his life, and that his bed-fellow had tried to strangle him with the sheets! The only clue we have discovered, which may reveal the true cause of this lamentable tragedy, is in the statement, that Worthington is a man of intemperate habits. Those who are tampering, in fancied security with spirituous liquors, may deduce an instructive moral from the case of this wretched man. No doubt he was once a moderate drinker"—and the *social glass* was the germ of his present misery and degradation, as well as of the more than savage butchery he has committed.

It has often been said, that the elements of fire and water are good servants, but bad masters.—Not so with Alcohol! it is not only a ruthless tyrant when it obtains the mastery, but is from the very beginning an unprofitable and treacherous servant.—*La. Intelligencer.*

SUMMARY.

The London Sun of Jan. 4th, says—"Mr. Lander reached Liverpool on Wednesday, in the Columbine, from Fernando Po. He is in excellent health after his perilous expedition into the interior of Africa."

LAMENTABLE DEATH.—Mr. C. C. Colin, chemist of New York, was killed in his laboratory, on Saturday last, by the explosion of a quantity of fulminating mercury he was preparing. He had just been throwing additional fuel in the furnace of a water bath, and was in the act of lifting a pan containing some of the under article, when a spark from the fire is supposed to have ignited the mass and the explosion was terriffic. His right arm was blown off below his elbow, and a portion was projected through the roof to the adjoining coal yard. His left eye was blown from the socket, his brain materially injured, and his body fearfully mutilated. His arm was amputated, but he died about 4 o'clock in the afternoon, leaving a wife and three young children in utter destitution.

Domestic silk handkerchiefs, the product of the native mulberry, have been manufactured in Dayton Ohio, which are said to exceed the imported ones, in durability, as three to one.—The workmanship which was superintended by Mr. Rue of that place, is highly creditable to him and the others connected with it and the appearance is very pleasing, the article being of the natural color of the silk.

A new blacksmith's bellows has been invented at Charleston, S. C. by a Frenchman. It is so constructed as to keep up the blast in ascending as well as decending: they must come into general use, as they enable the smith to use the hard coal, and the blast can be regulated to suit the convenience of the operation.

GIDEON LEE, once a shoemaker, and a poor man, who went from house to house to make and mend shoes for his more wealthy neighbours, is now immensely rich, and at this time holds the high and honorable office of *Mayor of the city of New York.* He has arrived at this eminence by a course of persevering industry, and virtue, for with enlightened freemen honest merit seldom goes unrewarded.—*Vt. Statesman.*

EDUCATION IN INDIANA.—There is one peculiarity in the regulations of this State respecting schools. The legislature has adopted a course which will make *crimes aid the cause of education*, by directing that all fines and forfeitures arising from criminal causes, in the respective counties shall go to constitute a common fund for the support of a county school, of high standing. In some of the counties this already amounts to a considerable sum, and they are erecting seminaries, and are in want of competent teachers. The whole state presents a wide field for the establishment of common and primary schools.—*Mr. Jacob's tour in the West.*

Twenty-two thousand emigrants have landed at Quebec during the past year, which is 30,000 less than in 1832. This great falling off is attributed to a fear of the cholera which carried off so many the previous year.

A bill has been reported in the New Jersey Legislature to abolish the military system.

THE MAMMOTH MAN.—One of the greatest curiosites in "human shape divine" ever known, is now being exhibited at the American Museum, New York, in the person of a Mr. Pritchard, the self-styled "living mammouth of the west." He stands six feet two inches in height, measures five feet ten inches around the shoulders, and nearly seven feet around the waist, and weighs five hundred and twenty pounds. He was born in Hartford county, Maryland, and removed with his parents, at an early age, to the village of Mount Pleasant, Montgomery county, Kentucky, and was bred to the occupation of a stone mason, which he followed for several years.

Appointments by the President.

By and with the advice and consent of the Senate.

JOHN M. MCCALLA, to be Marshal for the District of Kentucky, re-appointed.

THO. B. MONROE, to be Judge for the District of Kentucky, in the place of John Boyle, deceased.—*Globe.*

Married,

On the 13th ult. by the Rev. L. W. Dunlap, Mr. JOSEPH A. LANDERS, to Miss KITTY A. SPENCER, of Bourbon Co. Ky.

On Thursday, the 20th inst. in this county, by the Rev. Mr. Kavanaugh, T. M. WALKER, M. D., of Morgan county, Ala. to Miss ELIZA R. PATTERSON.

On Thursday evening last, at the Great Crossings, by the Rev. S. M. Noel, Mr. PENDLETON H. POPE, of Louisville, to Miss ANN P. JOHNSON, daughter of the late Col. James Johnson, of Scott county.

OBITUARY.

DIED—On Friday, the 21st ult., at the residence of his step-father, Mr. James Stephenson, of Woodford county, WILLIAM H. MCILVAINE, in the 21st year of his age. His illness was short and violent; he bore it with patience and resignation; evincing a degree of tranquility in suffering, and submission to the appointments of Providence, not usually met with in one of his age. The writer of this, was at his bed-side when he expired; and is happy in declaring that he has never witnessed a more entire and unshaken confidence in the atoning efficacy of a *Saviour's blood.* He said that no doubts hung around his mind;—that no cloud obscured his view;—that his hope of salvation was only through the meritorious mediation of a Saviour.

His last moments were spent in prayer and supplication to that throne of grace from whence pardon alone can come; a comforting reflection to his mother and brother, who have seen link after link sundered, until but few kindred ties are left to bind them to earth; they must sorrow, but they "sorrow not as those who have no hope." To those who knew Mr. McIlvaine, it is unnecessary to speak of him; the deep affliction of his youthful associates, and friends, is the best evidence of the high esteem in which he was held by them. In his disposition he was mild and amiable, courteous and conciliating in his intercourse with the world, upright in all his transactions; possessing a mind well cultivated for one of his age—fixed and settled in his purposes,—he had secured the confidence and approbation of all who knew him. He had for some time previous to his death, been engaged in the study of medicine, in which from his industrious habits he must have succeeded; but he for wise though inscrutible purposes in the economy of Providence, was cut off in the morning of his life, when he was about entering upon the active duties of a profession at once useful, and honorable. His mortal remains now slumber beneath the clods of the valley, but his soul has ascended to the bosom of his *God.* R

DIED—Last week, Mrs. *Hannah Stewart*, consort of Rev. Robert Stewart of this county.

——— A few days since, Mrs. *Maria Todd*, consort of Mr. James Todd, of this vicinity. Mrs. Todd was a member of the First Presbyterian Church of this city. She died in the triumphs of faith. An affectionate husband and numerous circle of friends mourn her early departure from earth.

——— In Maysville, on Saturday the 8th inst. after a short illness, in the meridian of life, *Alexander Logan*, Pastor of the Presbyterian Church in that City. His remains were conveyed to the church on Sunday morning, where an unusually large congregation listened with profound attention, to an impressive and appropriate funeral sermon, by Rev. George C. Light, of the Methodist Episcopal Church. From thence his remains were followed to the new grave yard by a greater number of persons than perhaps ever was known, congregated together on a similar occasion in this place, when his body was yielded up to its mother earth.—*Monitor.*

——— In this county, on Sabbath last, Mr. JOHN C. RICHARDSON, Sen. a worthy member of the Baptist church.

——— At his residence, in this county on the 25th of February, Mr. JAMES MCMAHON, in the 59th year of his age.

EDUCATION.

THE Subscriber purposes to remove, in May next, from the city of New York, to the city of Lexington, Ky. in which place he designs establishing an extensive Institution for the education of

Lads and Young Gentlemen.

The Institute will be conducted upon the most approved and liberal plans of similar Seminaries in the Eastern parts of the Union, where the Subscriber has had 11 years' experience as a *Principal* of Institutions containing a large number of Pupils.

The course of studies will be *two fold.* First, *Academic* and preparatory to an entrance into any class of the University, or any of the American Colleges. Second, *English* and *Scientific*, comprising an extensive and liberal English education, including the French, Spanish and Ancient languages if desired, which course is designed especially for those who may not wish to enter either of the learned professions.

Pupils from abroad are required to reside in the family of the Principal or Professors. Competent and experienced Professors will at all times be employed.

TERMS.—Two Hundred Dollars a year for Board and Tuition, payable quarterly in advance. It is desirable that lads enter between eight and twelve years of age.

REFERENCE made to Bishop Smith of Lexington, Ky.; Rev. B. O. Peers, do.; Hon. H. Clay, do.; Bishop McIlvaine, Ohio; Rev. Luther Halsey, D. D. Pittsburgh; Bishop Onderdonk, City of New York; Rev. J. Milnor, D. D. do.; Rev. T. Lyell, D. D.; Rev. G. Spring, D. D.; Rev. S. H. Cox, D. D.; Rev. W. C. Brownlee, D. D. of the same city.

Further information may be had by applying to the Messrs. Van Dorens, Principals of the Collegiate Institute for Young Ladies in the city of Lexington.

J. LIVINGSTON VAN DOREN.

March 18, 1834. 36-tf

VAN DOREN'S COLLEGIATE INSTITUTE

FOR YOUNG LADIES,

WILL be removed to the large and commodious house formerly owned and occupied by Col. Dunham, which has been purchased with all its improvements, for the accommodation of the Young Ladies of the Institute.

To Mr. W. Iucho, Professor of Music, from the city of New York, will be committed the Musical Department, assisted by an experienced Instructress.

Instruction in Drawing and Painting, will be given by Mrs. M. Turner of Sweden, authoress of several works on those branches.

Instruction in French by a competent and experienced Teacher from France.

The Principals are confident that with the new arrangements of the Institute, they will be able to afford as great facilities and advantages for the complete education of young Ladies, as may be found in similar Institutions in the Atlantic States.

The regular exercises of the Institute will be resumed in the new Establishment on Monday, the 14th of April next. Application may be made and pupils received at any time previous.

ISAAC VAN DOREN, } Principals.
LUTHER H. VAN DOREN, }

Lexington, March 19, 1834. 36-tf

CENTRE COLLEGE.

THE summer session of Centre College will open on Thursday the 1st day of May. The Faculty is now composed of a President and five Professors, with two teachers in the Grammar School.

Rev. JOHN C. YOUNG, A. M., *President*, Professor of Logic, Moral and Mental Philosophy.

JAMES M. BUCHANAN, A. M., Professor of Mathematics.

Rev. WILLIAM L. BRECKINRIDGE, A. M., Professor of Ancient Languages.

LEWIS W. GREEN, A. M., Professor of Belles Lettres and Political Economy.

LUKE MUNSELL, M. D., Professor of Chemistry and Natural Philosophy.

Rev. JOSEPH HUBER, Professor of Modern Languages.

WILLIAM Y. ALLEN, } Teachers of the
HENRY G. COMMINGO, } Grammar School.

One of the Professors will be Rector of the Grammar School.

The expenses of an education at Centre College are perhaps lower than at any college in the West. The common price of board, washing, and lodging, in private families, is $1 50 per week. At the distance of a mile from the college they can be procured for $1 per week. If a student rooms in the College he pays $2 50 per session for room rent, and can procure board and washing for $1 per week. The tuition fee is $15 per session in the College Proper and $12 in the Preparatory School. Exclusive of books and clothing a student can easily support himself on from $80 to $100 per annum. Some of the most respectable students live on from $65 to $80.

Centre College is situated on the great road leading from Harrodsburgh Medical Springs to Crab Orchard Springs—distant 10 miles from the former and 21 from the latter.

By order, JAMES HARLAN, *Sec.*

Danville, March 18, 1834. 36-6w

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble sixpence to a slow shilling."

March 19, 1834. 36-by

NEW BOOKS.

BELL on the Hand, its mechanism and endowments. A Companion for the season of Maternal Solicitude, by Rev. Thomas Searle: The Child at Home, by Abbot; Miriam or the Power of Truth, a Jewish Tale; An Essay on the spirit and influence of the Reformation, by C. Villars; Example, or Family Scenes; Lectures on the Religious Education of Children, by S. R. Hall; Ellis's Polynesian Researches, complete in 4 vols.; Cicero, 3 vols., translated, being Nos. 8, 9, and 10 of Classical Family Library; Sunday Evenings, third part, No. 18, Boys and Girls Library; Montgomery's Lectures on General Literature, Poetry, &c., being No. 64 Harpers Family Library; The Three Histories, by Mrs. Fletcher, (late Miss Jewsbury;) James' History of Chalemagne; Russell's History of Nubia and Abyssinia; Dick on the improvement of Society; The Parlour Letter Writer; Social Evils, No I; The Mechanic; The Life and Writings of Major Jack Downing of Downingville, written by himself.

ALSO, a fresh supply of Abbott's Mother at Home and Abbott's Teacher

Just Received and for sale at SKILLMAN'S Book Store, Main Street.

Lexington, March 19th, 1834. 36-by

TO THE PUBLIC.

NOTICE is hereby given, that the books will be opened for the subscription of Stock, in the DANVILLE, LANCASTER, and NICHOLASVILLE TURNPIKE, on Monday the 14th day of April next, at each of the following places, viz:

At DANVILLE, under the Superintendance of Joseph McDowell, Charles Henderson, D J. Ayres, Charles Caldwell, Thomas Downton, and Phineas G. Rice, Commissioners for Danville.

At LANCASTER, by George Robertson, Joseph Hopper, and ———, Commissioners for Lancaster.

At the BURNT TAVERN in Garrard county, by Edmond Smith, William Hoskins, and ———, Commissioners.

At NICHOLASVILLE, by William Shreve, John H. Hanley, George I. Brown, William Hogan.

At LEXINGTON, by Richard Higgins, John Norton, David Megowan, and ———.

The public generally, and all interested, are respectfully invited to participate in this important work.

To those living on the line, near or through which the road may pass, liberal allowance will be made in the taking of Stock for the amount of their contracts.

To those capatalists who may wish to make a profitable investment, the Commissioners would say, that, as the contemplated Road unites together, *two* of the most important routes in the West, it is confidently anticipated that its stock will be fully equal, if not superior, to any with which they are acquainted.

The Corporation of the City of Lexington, the Trustees of the towns interested, and of Centre College, and the Deaf and Dumb Asylum, the County Courts of Counties through which the Road will pass, and also the County Court of Lincoln, are severally authorized in the Charter, to subscribe for stock, in the aforesaid Company.

☞ The Citizens of Perryville, and also of Lincoln county, being as deeply interested in the success of this work, as those of either of the places above mentioned, are expected, and may perhaps find it advantageous to co-operate in it efficiently.

The names of the other commissioners, will be given hereafter.

March 15, 1834. 4w

Blue Lick Water,

FRESH every 10 days by

J. M. HEWETT, Jr.

36-by 4 *doors below the Post Office.*

NOTICE.

THE undersigned informs his friends and patrons, that he expects to resign his School on the 15th inst., and takes this opportunity of returning his sincere thanks for the encouragement they have afforded him during the past year.

The School will be conducted by Mr. SAMUEL KELLEY, who is known to be well qualified to discharge the duties of an instructor of youth. The undersigned, therefore, hopes that his former patrons will find it to be their interest, to extend to Mr. Kelley their patronage, by placing their children under his care.

J. M. PHILLIPS.

Lexington, March 5th, 1834. 35-3t.

Cocoanuts.

250 Fresh Cocoanuts, just received and for sale by J. M. HEWETT, Jr.

36-by 4 *doors below the Post Office.*

Dried Peaches.

50 Bushels Dried Peaches, just received and for sale by J. M. HEWETT, Jr.

36-by 4 *doors below the Post Office.*

DISSOLUTION.

THE Co-partnership heretofore existing between JOHN STEEL & WM. TOD, Jr. has been this day dissolved by mutual consent. All persons having claims against that concern, will present them to BAIN & TOD, for settlement; who are authorized to settle and receive all debts due said firm.

JOHN STEEL.
WM. TOD, Jr.

PATTERSON BAIN & WILLIAM TOD, Jr. HAVE this day entered into *Co-partnership*, to continue the HATTING BUSINESS, at the old stand, corner of Main and Main Cross Streets, under the name of

BAIN & TOD,

And hope by their united and close attention, to place the business on such a footing, as shall merit an increased share of the public patronage heretofore so liberally bestowed on the old stand. We are determined to increase and continue a good assortment, and will be undersold by none in the Union. Merchants and other wholesale dealers, are particularly desired to call and see the inducements we offer to purchasers.

Hats made to order, of any size, form, or quality, both wholesale and retail, with punctuality and despatch.

BAIN & TOD.

Lexington, March 5, 1834. 34-tf.

STONE CUTTING.

P. DOYLE, respectfully acquaints the citizens of Lexington and the adjoining country, that he has commenced the above business on Upper Street, opposite Dr. Short's. Having bought the entire stock of the late F. Walker, he is now prepared to execute work in the above business in all its various branches, equal to any in the United States, and on reasonable terms. He has on hand a variety of TOMB, HEAD and FOOT STONES, which he can furnish lettered in good style on the shortest notice, also,—Paint Stores, Mortars, Sills, Door steps, and Chimney pieces of every description.

N. B. He is also prepared at any time, to erect Monuments according to order.

Lexington, March 5, 1834 34-3m.

Pure White French China.

JUST OPENED, a few choice dinner sets Pure White French China; Mantle Ornaments; Flower Vases; Fancy Ink-stands; Tea and Desert sets; Card Baskets, &c.

JAMES & BROTHER.

Lexington, Jan. 20, 1834. 29-tf

The Dying Mother's Prayer.

BY MRS. SIGOURNEY.

"When she was about to pass into the dark valley she laid her hand upon her little son, and prayed audibly and earnestly for his salvation."

I heard the voice of prayer,—a mother's prayer,—
A dying mother for her only son,—
Young was his brow and fair,—
Her hand was on his head,—
Her words of love were said,—
Her work was done.
And there were other voices round her bed,—
Sweet, birdlike voices,—for their mother dear
Asking with mournful tear,—
Ah!—by whose hand shall these sad tears be dried!
When some few days are fled,—
And hers is pulseless laid, low with the silent dead.

Yes, there was Death's dark valley drear and cold,
And the hoarse dash of Jordan's swelling wave
Alone she treads. Is there no earthly hold,—
No friend,—no helper,—no strong arm to save!
Down to the fearful grave,
In the firm courage of a faith serene,
That meek one prest,—
And as she drew the cord
That bound her to her Lord
More closely round her breast,
The white wing of the waiting angel spread
More palpably, and earth's bright things grew pale.
Even fond affection's wail
Seemed like the far-off sigh of spring's forgotten gale.

And so the mother's prayer,
So often breath'd above,
In agonizing love,—
Rose in high praises of God's paternal care;
In his strong arm her infant charge she laid,
And with a trusting eye
Of martyr constancy,
Confiding in her blest Redeemer's aid,
She taught the much-lov'd band,
Who round her couch of pain did stand,
How a weak woman's hand,
Wrestling with sorrow and with sin,
Might from the King of Terrors win
The Victory.

Teaching Young Children to Pray.

Most parents think it a duty incumbent upon them to make a child, as soon as it can lisp, repeat the Lord's Prayer, or some little form suited to its capacity. I have long doubted the expediency of this course. The child, in most cases, as he is preparing for bed, is told, "Kneel down and say your prayers." Obedient to the command, he drops beside his mother's lap, perhaps half asleep, or with a mind filled with the play from which he has just been called, and mutters a few words, which he has learned by rote, and repeated night after night, till it has become a matter of course. He does it as he would pull off his shoes and stockings, because he knows he cannot go to bed till it is done.

It is not necessary that the child's evening prayer should be thus a mere heartless form.—Some effort and attention on the part of the mother is, indeed, necessary to prevent it; but it does not require any more than any christian ought to be willing to devote to her child. Let her, at the close of the day, take her child upon her knee, and by a few simple remarks, like the following, endeavor to awaken its heart to gratitude:

"My child, let us talk a little about what has happened to-day. Have you felt sick to-day?"

"No, Mother."

"Have you been happy all day!

"Why, yes, Mother," (perhaps she will say,) "except just a little while, when I was vexed, because the baby tore my book; and then I felt sorry that I had been angry, because baby did not know any better, you know."

"And can you tell me nothing else, about the day, my child?"

After a little thought—

"Oh, yes. I had a beautiful walk with father, and, — and — you know once I was disobedient, and you had to punish me, and that made you feel grieved."

"Yes, I am grieved, when I am obliged to punish my little daughter. Now, you know who it is you must thank, for keeping you from being sick, and who has given you that kind father, who took you to walk, and who it is will help you to be better, and who is listening to us now."

"Yes, mother; God."

The child will now, with a mind full of the idea of a heavenly father, kneel, and with the warmth and sincerity of childhood, offer up its prayer, in its own simple language.

I once had an intelligent boy, of four or five years old, left in my care for a few weeks. The first night, as had been his custom, he repeated, with great rapidity, a little form of prayer,—then started from his knees, and began to tell me of something that had been evidently occupying his mind, whilst kneeling. The next evening I withdrew him at an early hour from the family circle, and seating him on my lap, began a review of the day, and endeavored to lead his mind to God. I then told him to kneel down. He, as usual, repeated the little form; and I then asked him to thank God in his own words. With childish reluctance he said, "I don't want to." On being farther urged, "I do not know what to say," was the reply. I spoke of his parents,—he could thank them; would he not thank his father in heaven for his care, and ask him to help him to be a better boy. At last he said, "I thank thee thou hast took care of me, and I thank thee to make me a good little boy to-morrow."

This was something gained. I found his reluctance decrease every night: and I thought I could perceive a beneficial effect on the child, as we extended our evening conversation, and talked of God's constant care and oversight. Not long after our first conversation, in relating the events of the day, he mentioned one incident, and said, "I felt really sorry I did so; I don't always feel sorry, when I do wrong, but this time I did. Did God know I was sorry in my heart! would he have known it, if I hadn't said so?"

This was the first time I had known him volunteer an expression of regret for a fault.

There is, probably nothing original in my remarks; they may have occurred to many parents,—but it is a deeply important subject, and I should feel most truly grateful, might I be the humble instrument of rousing one careless mother, to think of her responsibility in early cultivating a real heartfelt spirit of prayer in children.—*Abbott's Mag.*

OUR SONS.—"Our children *when in the cradle* must be considered as the property of the church.—We need in the Christian church such a kind of force as Bonaparte's standing army, thousands and tens of thousands of our sons, prepared to go any where, and do any thing for Christ, ready and zealous to plant *the standard of the Cross* on every pagan shore."

We find this sentiment in a recent English periodical. The features of the times seem to indicate that there is work enough at hand for such a force—work worthy the noblest energies of man. Every wind wafts to us the intelligence that barriers which once precluded the admission of truth, are crumbling before the breath of the Spirit of Jehovah.—Foreign fields now wave ripe for the harvest, from which, but a few years since, the Missionary turned away almost without hope. There is an increasing spirit of liberality in the church, and we cannot but believe that the number of those is increasing, who drink deeply into the truth, that to promote the extension of Christ's kingdom should be *the paramount object* of life—should reign supreme over every other desire and pursuit.

Taking these things for granted, may we not reasonably presume, that by the time our prattling boys shall be men, a vast increase of human instrumentality will be required to keep pace with the growing triumphs of the cross! Even now, there is a greater want of laborers than of money to carry on the benevolent designs of the church, and to whom can we look but to fathers to supply the greater deficiency of future years! It is true, we are bid to pray to the Lord of the harvest, but it is equally true that He, who has established an obvious connexion between means and ends, has delegated an important agency to fathers in this matter.

Our limits forbid enlarging on this topic; it will be resumed each month.—*Father's Mag.*

The Female.

The following natural and true description of the parental comfort derived from female children, is from a speech of Mr. Burrows, an eminent Irish lawyer: "The love of offspring, the most forcible of all our instincts, is even stronger towards the female, than the male child. It is wise that it should be so—it is more wanted. It is just that it should be so—it is more requited. There is no pillow, on which the head of a parent, anguished by sickness, or by sorrow, can so sweetly repose, as on the bosom of an affectionate daughter. Her attentions are unceasing. She is never inactive. The boy may afford occasional comfort and pride to his family—they may catch glory from his celebrity, and derive support from his acquisitions—but he never communicates the solid and unceasing comforts of life, which are derived from the care and tender solicitude of the female child. She seems destined by Providence to be the perpetual solace and happiness of her parents. Even after her marriage, her filial attentions are unimpaired. She may give her hand and heart, to her husband, but still she may share her cares and attentions with her parents, without a pang of jealousy, or distrust from him. He only looks on them, as the assured pledges of her fidelity and the unerring evidences of a good disposition."—*Journal of Women.*

FEMALE RESPONSIBILITY.—Females are involved in great responsibility, and probably more than they are aware of.—To them is committed the training of the infant mind. To them is given the power of forming their characters, either for usefulness and an honor to their country, or for a disgrace to community—a blot upon the fair page of morality. They can implant in their youthful hearts, the principles of virtue and integrity, that will stand by them in their earthly career.—Before the years of maturity have arrived, they can sow the seed of goodness that will take root and spring up, from which incalculable benefits may be derived and which will, in a great measure, influence their future course in life.

Go visit the abodes of wretchedness and poverty! Go visit our gaols, our prisons, and our alms houses, and, without speaking hyperbolically, you can say, these are the fruits of the negligence of mothers—these are living examples of the inattentions of parents to the morals of their children and indulgence to them in vicious practices. There are many youths, who are now the inmates of houses of correction, who are now writhing under the tormenting stings of an afflicting conscience, who were born the heirs of wealth or nobility, and possessed a title and superior rank, which would ensure the respect and good will of all. There is, no doubt, many a young man of promising talents, who gave sure indication of becoming great and eminent in the world, who is now the occupant of a dark and loathsome cell, the just retribution of his crime, merely for want of a mothers's salutary counsel to restrain him in his onward career of sin.

How important is it then, that they should be informed of the fact. A *single tear, a gentle reproof,* may save many a pang, and your son from the gallows. *A kind admonition,* an affectionate entreaty may save him from filling a *Drunkard'e Grave. Mothers!* upon you depend the future welfare of your children. You can see them the abject sons of poverty and shame, or spring up like a well watered plant, to crown your last days with *Happiness and Peace.—Ib.*

Abner Kneeland.

The following paragraphs are from Judge Thacher's charge to the Jury on the late trial of Kneeland for publishing "an obscene and blasphemous libel."—*Bost. Rec.*

"You perceive then, Gentlemen, that the Defendent, once a minister of the gospel, is on trial for writing and publishing an obscene, impious, and blasphemous libel against the Supreme Being, and the Christian Religion, whereby it is alledged that he has offended against the common law.

* * * * * * *

If an individual may be severely punished for publishing a base and injurious slander against a fellow citizen; it would seem to be a great defect in the law of a well regulated State, if there were no punishment for him, who should maliciously slander Almighty God, the eternal, immutable, and infinitely perfect Being, the Creator and Governor of all things, from whom government is derived, and by whom it is prospered. Not to restrain such impiety, would be to allow it. Because God is not swift to punish impious men in this life, for offences committed against him, which at the same time affect the order and peace of society, some profess to believe that there is no God, no future life, no final retribution. Are such men to be permitted, at their pleasure, to inflict deep wounds in the moral and religious feelings of the rest of the community, by impious and obscene writings! The belief of a God is the first principle both of natural and revealed religion. Mankind have in every age and in every degree of civilization, believed and worshipped such a being; and it may fairly be inferred, that what men have always believed, nature must needs have taught. Whoever believes in such a being, recognizes his providence in the government of the world, of states and empires, over families and individuals. No legislature, ancient or modern, has undertaken to construct a system of civil policy on the principle of Atheism. No Society could long exist on such a principle. The truth of this axiom has been practically demonstrated in our own age, and by one of the most polished nations of Europe. To speak reproachfully of the Supreme Being, who is regarded by the pious as the source of wisdom and of all good influences, has never been permitted by any civilized nation. In our own Commonwealth, from its first settlement, such irreverence has ever been regarded, both as the height of impiety, and as a crime against the State [Act of Nov. 1646; Laws of the Colony of Massachusetts Bay, 58.]

Human laws, without the aid of religion, will do but little, either to perfect the moral character of individuals, or to preserve the public peace. The good order and happiness of a society depend more on the morals and manners of the people, than on the number and severity of its laws. To the existence of civil society, there must be laws and courts of justice. The great object in the latter is the discovery of truth, which is affected by means of judicial oaths, by which the actions and intentions of men are revealed.

* * * * * * *

But the defendant, by his counsel, who has exhausted in his behalf all the topics of argument, arising from legal investigation or historical research, has contended, that the case is not within the law against blasphemy, and if it were, that that law is not within the Constitution;—that by the Constitution of this Commonwealth, all religion is a thing between a man and his Creator, and that men may write, speak, and publish on all religious subjects with impunity, according to the dictates of their conscience. He contends, that to treat even the religion of the country with contumely and reproach, is no offence against society, and is not punishable by human laws. The individual so offending, is accountable only to God. He may be a subject of prayer, but not of human punishment.

It would have been an incredible thing, if a race of men, descended from the Puritan settlers of New England, who had sought a refuge in this wilderness, that they might enjoy a pure religion, according to the dictates of their conscience, should in the lapse of a century and a half, have so far departed from the sentiments of their fathers, as to discard all religious considerations, when they were forming a political compact, which was to be a rule for their conduct, and for that of their posterity in all future time.

They recorded upon the frontispiece of the Constitution, their grateful acknowledgment to to "the goodness of the Great Legislator of the Universe," for "affording to them, in the course of his providence, an opportunity, deliberately and peaceably, without fraud, violence, or surprise, of entering into an original, explicit and solemn compact with each other, and of forming a new Constitution of Civil Government for themselves and their posterity,"—and they "devoutly implored his direction, in so interesting a design."

They thus recognized the Being of a God—his providence in the government of states and empires—and the duty of individuals and communities to pray to him for his guidance in human affairs, and especially when they were about to enter upon any great design, which was likely to be followed by permanent effects.

* * * * * * *

Washington—Byron.

"A good boy generally makes a good man," said the mother of Washington. "George was always a good boy." Here we see one secret of his greatness.—George Washington had a mother, who made him a good boy and instilled into his heart those principles, which raised him to be the benefactor of his country, and one of the brightest ornaments of the world. The *mother* of Washington is entitled to a nation's gratitude. *She* taught her boy the principles of obedience, and moral courage and virtue. She, in a great measure, formed the character of the hero, and the statesman. It was by her own fire-side that she taught her playful boy to govern himself, and thus was he prepared for the brilliant career of usefulness which he afterwards pursued. We are indebted to God for the gift of Washington; but we are no less indebted to Him for the gift of his inestimable mother. Had she been a weak and indulgent and unfaithful parent, the uncheckedenergies of Washington might have elevated him to the throne of a tyrant, or youthful disobedience might have prepared the way for a life of crime and a dishonoured grave.

Byron had a mother just the reverse of lady Washington; and the character of the mother was transferred to the son. We cannot wonder then at his character and conduct, for we see them to be the almost necessary consequence of the education he received, and the scenes he witnessed in his mother's parlour. She would, at one time, allow him to disobey with impunity; again she would fly into a rage and beat him. She thus taught him to defy all authority, human and divine; to indulge, without restraint, in sin; to give himself up to the power of every maddening passion. It was the mother of Byron who laid the foundation of his pre-eminence in guilt. She taught him to plunge into that sea of profligacy and wretchedness, upon whose agitated waves he was tossed for life. If the crimes of the poet deserve the execration of the world—the world cannot forget, that it was the mother, who fostered in his youthful heart, those passions, which made the son a curse to his fellow men. Had Byron and Washington exchanged cradles, during the first month of their infancy, it is very certain that their characters would have been entirely changed; and it is by no means improbable, that Washington might have been the licentious profligate, and Byron the exemplar of virtue, and the benefactor of nations.—*Mother at Home, by Abbott.*

Napoleon on Suicide.

In the Journal of Dr. Warden, English Surgeon on board the Northumberland Frigate, which conveyed Buonoparte to St. Helena, we find recorded the following remarkable sentiments of the imperial prisoner, as expressed to Warden:

'In one paper I am called a *liar*, in another a *tyrant*, in a third a *monster*, and in one of them, which I really did not expect, I am described as a *coward*; but it turned out, after all, that the writer did not accuse me of avoiding danger in the field of battle, or flying from an enemy, or fearing to look at the menaces of fate and fortune; it did not charge me with wanting presence of mind in the hurry of battle, and in the suspense of conflicting armies—no such thing. I wanted courage, it seems, because I did not coolly take a dose of poison, or throw myself into the sea, or blow out my brains. The editor most certainly misunderstands me; I have, at least, too much courage for that.' On another occasion, he expressed himself on suicide in the following terms: 'Suicide is a crime the most revolting to my feelings; nor does any reason suggest itself to my understanding by which it can be justified. It certainly originates in that species of fear which we denominate *poltroneric*. For what claim can that man have to courage who trembles at the frowns of fortune?—True heroism consists in being superier to the ills of life, in whatever shape they may challenge him to the combat."

From the London Missionary Annual.

The Missionary's Child.

BY MISS SARAH STICKNEY.

My heart is where the palm-tree waves
In freshness o'er the plain below;
My heart is where the Indian laves
His burning feet and sable brow.

My heart is with the chosen few
Who bear their mission from above,
To heathen hordes that never knew
The depth of everlasting love.

Oh! waft me to that distant shore,
Ye winds that toss the hearing main,
To see those sunny skies once more,
And find my Indian home again.

My mother's grave is in the shade,
Where stands the stately banian tree;
My father at her side is laid,—
And lonely comes the night to me.

The wintry wind is howling round,
The clouds are dark, the mountains drear,
The trackless snow lies on the ground,
And cold is my sad bosom here.

I pine before the stranger's hearth,
Though bright the fires of evening shine;
Their happy hours of social mirth,
Their songs of joy, can ne'er be mine.

Oh! Shepherd of the wandering sheep,
Thy poor forsaken lamb behold!
Father of Light! my footsteps keep,
And lead me to thy heavenly fold.

THE MISTAKEN DIVINES.—Rica, having been to visit the library of a French convent, writes thus to his friend in Persia concerning what had passed: "Father," said I to the librarian, "what are these huge volumes which fill the whole side of the library!" "These," said he, "are the interpreters of the Scriptures." "There is a prodigious number of them," replied I; "the Scriptures must have been very dark formerly, and very clear at present. Do there remain still any doubts! are there now any points contested!" "Are there!" answered he with surprise, "are there! There are almost as many as there are lines." "You astonish me," said I; "what then have all these authors been doing!" "These authors," returned he, "never searched the Scriptures for what ought to be believed, but for what they did believe themselves. They did not consider them as a book wherein were contained the doctrines which they ought to receive, but as a work which might be made to authorize their own ideas."

At a missionary meeting in England, a speaker compared the gospel to a life boat.

"The world is a wreck! We have all been overboard—but glory be to God, he has sent us the life boat! We were taken in—some half dead, and others gasping for life—and all brought safe to land.—And now what shall we do with the life boat! Shall we not send it off to the wreck, and try to save the rest of the crew! or shall we be so hard hearted as to say, 'Let them save themselves as they can—some on a hawser, others on a plank—or let them go to the bottom! Far be it from us! No, sir, we have come hither on purpose to man the boat, to victual and provision her afresh, and send her off again, to endeavour to pick up and save the rest of the crew.'"

Dr. Beaumont, a surgeon of the army, has just published an account of some very curious experiments on the human stomach, which he was enabled to make for several years in succession, under most extraordinary circumstances. The facts in respect to digestion, &c. will be a valuable contribution to physiology; but our purpose in referring to the volume is to quote one of the references which the doctor makes from his actual observations, which is this, "*that the use of ardent spirits* ALWAYS *produces disease of the stomach, if persevered in.*"

From the Vermont Watchman.

What to do with it.

MR. EDITOR—Many persons ask, 'What shall we do with it?' when we persuade them to abandon ardent spirit. I answer, destroy your enemies with it. The house of an innkeeper of my acquaintance was very much infested with vermin; he resorted to many different methods, but could not destroy them; at length he thought of the effect ardent spirits had upon his two legged customers, and he resolved to make an experiment. Accordingly he prepared a pan of black-strap, set it in the cellar, and waited the event. The next morning he found fourteen large RATS lying helpless around the pan. It is needless to add, he pursued this device until his house was cleared of rats and mice.

A farmer's corn was much annoyed by a bear, which he was not able to destroy until he thought of RUM. He procured a vessel of well sweetened rum and the next morning Bruin was too rich and happy to go or stand. A few have found that corn, strongly saturated with rum, will take away the use of leg and wing from crows. One old farmer told me last summer that grasshoppers love it too. Now I say, neither throw away nor burn ardent spirit, nor for conscience's sake murder human beings with it—but destroy grasshoppers, bears, and crows. Foxes, I presume, are too cunning to drink it. A. B. N.

"The Devil's Blood."

The Rev. Mr. Heewelder relates the following fact of the influence of Rum upon an Indian.

"An Indian who had been born and brought up at Minisink, near the Delaware Water Gap, told me near fifty years ago, that he had once, under the influence of strong liquor, killed the best Indian friend he had, fancying him to be his worst avowed enemy.

"He said that the deception was complete, and that while intoxicated, the face of his friend presented to his eyes all the features of the man with whom he was in a state of hostility.

It is impossible to express the horror with which he was struck when he awoke from that delusion; he was so shocked, that he from that moment resolved never more to taste of the maddening poison, of which he was convinced the Devil was the inventer; for it could only be the evil spirit who made him see his enemy when his friend was before him, and produced so strong a delusion on his bewildered senses.

"From that time until his death, which happened thirty years afterwards, he never drank a drop of ardent spirits, which he always called "THE DEVIL'S BLOOD," and was firmly persuaded that the Devil, or some of the infernal spirits had a hand in preparing it."—*Pioneer.*

WINE IS A MOCKER.—It raises expectations never to be realized. But what is it, when made of grape juice, sour beer, new cider, tincure of logwood, oil of vitrol, old raisins, and alcohol? That much of the wine sent into the country from this city, is thus compounded we assert as a well known fact to many in the trade. There is more port and maderia sold in London than is made from the grape in the known world; and wine casks in this city, with the importer's marks on them, are worth twice as much as the coopers charge for a new one.—*N. Y. Moral Lyceum.*

A SIGN.—We learn, from the President of one of the Insurance Companies of this city, that he has received orders, to insure no *distillery,* at more than half its value; and even then, at a premium of 100 per cent. in advance of other property. This indicates a belief, that distilleries are an unsafe property, rapidly depreciating.

Inhabitants to the number of seven hundred in New London, Ct., have petitioned against the granting of licenses, and a little less than half the usual number have been granted.

BOOK AND JOB PRINTING OFFICE.

W. M. TODD & W. D. SKILLMAN,
Publishers of the Western Luminary,
HAVE A COMPLETE
BOOK AND JOB OFFICE,
And are prepared to execute
EVERY DESCRIPTION OF PRINTING,
In a neat and workman-like manner.

AS their materials are entirely new, both for Book and Job Work, they flatter themselves that they will be enabled to execute their work in as neat style as any other office in the city. They would respectfully invite their friends and the public to call and examine specimens of their work.

☞*Office on Main Street, over Caleb Worley & Co's. Store. Entrance through the passage second door below J. Norton's Apothecary Shop.*
Lexington, Dec. 11, 1833.

DOCTOR HOLLAND

HAS removed his residence and shop to the rooms heretofore occupied by Mr. HOUSTON on Main street, next door to the Lexington Library. He hopes to be found at all hours where he ought to be.
Lexington, Feb. 12, 1834. 31-2m

L. DEPOORTER,
SURGEON DENTIST,

HAVING permanently located himself in Lexington, Ky. respectfully tenders his professional services to the Ladies and Gentlemen of the City and its vicinity.

His office is on MAIN-STREET, opposite *Brennan & Postlethwaite's Tavern,* where he may be found between the hours of 9 o'clock, A. M. and 6, P. M.
Lexington, Feb. 12, 1834. 31-tf

JUST PUBLISHED,
And for Sale at This Office, and at A. T. Skillman's Book Store,
"Strictures on Campbellism,
By THOMAS CLELAND, D. D."
Price—25 cents single copy; 25 copies for $5.
December 11, 1833.

GEORGE W. TUCKER,
BARBER
AND FASHIONABLE HAIR-DRESSER,

HAS lately opened a shop on Main-street, first door below the Lexington Library, where he carries on the above business in all its various branches. His mode of cutting hair is new, and by those who have become acquainted with it, highly approved. He flatters himself that his qualifications to carry on his business, are too well known to the citizens of Lexington, to need another word of commendation from him. At any rates he certainly has no objections to gentlemen giving him a call for the purpose of testing his qualifications.
Lexington, October 9, 1833. 13-6m

NOTICE.
TO THE HEMP-GROWERS OF KY.

THOSE gentlemen who intend to use the East Tennessee HEMP-CUTTER, are advised to roll their land, as in that case, the Hemp can be cut nearly even with the ground, at the rate of eight to ten acres per day. This machine is of very simple construction—not liable to get out of repair,—throws the Hemp in a regular manner, and easy to be taken up.

The Hemp Cutter is a very valuable labor saving machine, and is recommended with the same confidence that the experienced farmer would recommend the most approved plough; and will be quite as satisfactory in its operations. This machine will be exhibited on the farm on which the Rev. N. H. HALL resides, near Lexington, early in the season. The price of a patent for *one* Machine will be $50. Arrangements will be made to give the growers of Hemp an opportunity to procure the Machine in time for the next Hemp harvest.
THOMAS A. ANDERSON, M. D.
Lexington, Jan. 1, 1833. 25—tf

☞**TRUSSES.**☜
JOHN M. HEWETT,
TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER,
Opposite Washington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.
Lexington, July 31, 1833. 3-by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.
HELLEN HERRING.
Lexington, Sept. 11, 1833. 9-tf

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.
Lexington, Ky. October 31, 1833—21-tf

Fashionable Establishment.

T. RANKIN,
MERCHANT TAILOR,
(Main Street, Lexington, Ky. a Few Doors Below Postlethwait's Inn,)

INFORMS his friends and customers that he has just received from the East a splendid assortment of
Cloths, Casimeres, and Vestings,
Of the most fashionable colors and of good quality. He has also on hand, and will continue to keep a good assortment of *Ready Made Clothing*—made in the best manner, consisting of

Over Coats & Cloaks; Dress & Frock Coats; Pantaloons & Vests; Shirts of Linen & Merino; Drawers of Flannel & Cotton; Collars & Shirtees; Stocks & Handkerchiefs; Gloves, Socks, & Suspenders; Umbrellas & Walking Canes, &c.

Also, an assortment of best quality Janes,
Together with a general assortment of fancy articles in his line—all of which he is determined to sell low for cash.

Thankful to his friends for past favors, he solicits a continuance of their patronage, as he is determined that his work shall be done on accommodating terms, and inferior to none in the West.

☞*Latest Fashions Just Received.*

N. B.—Constant employment will be given to first rate workmen. October 2, 1833.—12-6m

MERCHANT TAILORS'
FASHIONABLE STORE.
No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of
Cloths, Cassimeres & Vestings,
Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of
Ready-Made Vests & Pantaloons,
and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.
June 5. 1833.—48-tf

COPPER, TIN, AND SHEET-IRON
MANUFACTORY.

☞Sign of the GOLDEN COFFEE-POT.☜

MILLER & FARRAR,

RESPECTFULLY inform their friends and the public, that they have purchased the stock and materials of M. FISHEL, dec'd. and have removed their establishment to his well known stand, two doors below the Post Office, where they are prepared to execute orders to any extent, for *Copper, Tin, and Sheet Iron Ware.* They also keep constantly on hand a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.

☞Tin ware exchanged for old pewter.
MILLER & FARRAR.
Lexington, Aug. 14, 1833. 5-tf

NEW ESTABLISHMENT.

J. C. ATKINSON

RESPECTFULLY informs the public, that he has commenced the manufacture of
Tin Ware, Stove Pipe, House Guttering, &c.
On High-street, a few doors below J. Norton's corner, and directly opposite Drs. Satterwhite and Whitney's Shop. He is determined, by moderate charges, punctuality, and a desire please, to make it to the interest of all who wish to purchase any article made or vended by Tinners, to call and examine the quality and prices of his ware before they purchase.

He will sell at *Wholesale,* upon as accommodating terms as can be had in this or any other city. Lexington, Feb. 5, 1834.—30-tf

Hygeian Vegetable Medicine
From the British College of Health, London.

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Doloureux, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents, Duly Appointed.—Henry F. Wilson, *Paris;* J. & J. C. Bull, *Harrodsburg;* P. G. & G. Rice, *Danville;* J. & H. Trotter, *Nicholasville;* A. Cargill, *Cynthiana;* Paul Smith, *Ruddle's Mills;* Thomas Howard & Christopher, *Richmond;* Shultz and Hadunt, *Maysville;* John R. Bryant, *Union Town;* J. Dudley *Frankfort;* W. Cox, *Centreville;* William Alexander, *Paris, Ky.* J. Liter, *Lexington.*
September 25th, 1833. 11-by

TO WOOL AND COTTON CARDERS.

BY *arrangements lately made with one of the most celebrated Manufacturers of Machine Cards in New England, the undersigned have been enabled to reduce the price of* MACHINE CARDS AND FILLETING, *to*

$1 62½

This uncommonly low price per square foot reduces 1¼ inch fillet to 21 cents the running foot, and 1 inch fillet to 13½ cents the running foot. A good supply always on hand, and orders received for the Manufacturer for any size or number, and filled at a short notice.
STEPHENS, WINSLOW & STEPHENS,
Main street, Lexington, Ky.
December 25, 1833. 24-3m

NEW GROCERY
AND PLANK YARD.

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper Lump Oil, Fish, Molasses, Cheese, Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merita share of public favor. The attention of the public is respectfully invited.
Lexington, October 24, 1832—17-tf